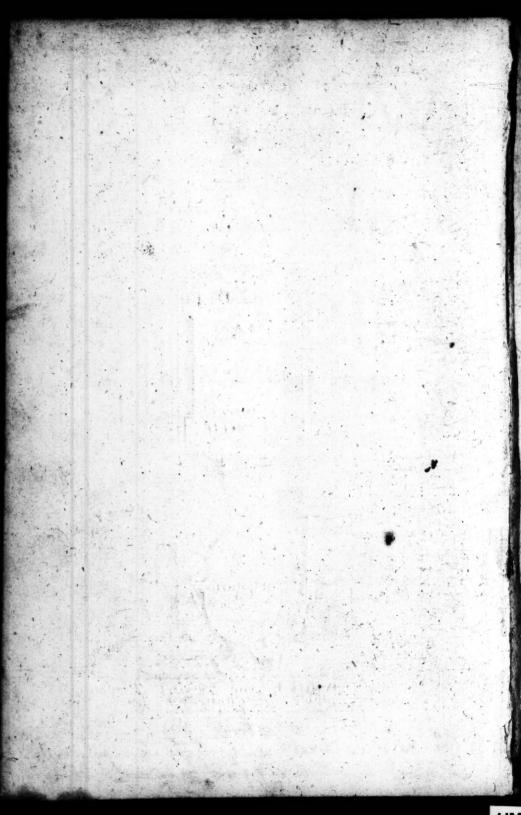




WHOLE DUT Necessary for all FAMILIES

London Printed. For Povert Pawlet at the Bible in Chancery Jane

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# Whole Duty OF A N.

Laid down

In a plain and Familiar Way for the Use of All, but especially the Meanest Reader.

## Divided into XVII. Chapters;

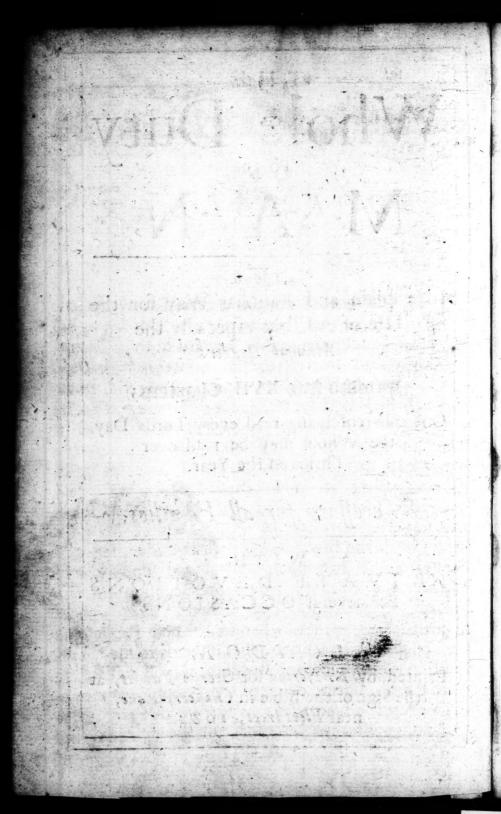
One whereof being read every Lords Day, the Whole may be read over Thrice in the Year.

# Necessary for all Families.

WITH
PRIVATE DEVOTIONS
For feveral OCCASIONS.

#### LONDON,

Printed by R. Norton for George Pawlet, at the Sign of the Bible in Chancery-Lane, near Fleetstreet, 1684.





## To the

# BOOK-SELLER.

5 1 R,

TOU needed not any intercession to recommend this Task to me which brought its Invitations and Reward with it. I very willingly read over all the sheets, both of the Diftourse, and the Devotions annext, and find great cause to bless God for both, not discerning what is wanting in any part of either, to render it with Gods bleffing, most sufficient, and proper to the great End designed, the Spiritual supplies and advantages of all those that shall be exercised therein. The subject matter of it, is indeed, what the Title undertakes, The Whole Duty of Man, fet down in all the Branches, with Those advantages of brevity and Partitions, to invite, and fupport, and engage the Reader, That Condescension to the meanest capacities, but withall, That weight of spiritual arguments, wherein the best Proficients will be glad to be affifted, that it feems to me equally fitted for both forts of Readers, which shall bring with them a sincere desire of their own, either present or future advantages. The Devotion part in the Conclusion is no way inferior, being

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# Dr. HAMMOND'S Letter.

being a seasonable aid to every mans Infirmities, and hath extended it self very particularly to all our principal concernments. The Introduction hath supplied the place of a Preface, which you feem to defire from me, and leaves me no more to add, but my Prayers to God, "That the Author which "hath taken care to convey so liberal an Almsto the Corban fo fecretly, may not misto be rewarded copenly, in the visible power, and benefit of this work, on the hearts of the whole Nation, which was never in more need of fuch supplies, as are "here afforded. That his All-sufficient Grace will bless the feed sown, and give an abundant encrease, is the humblest request of course, girl the Pantage also are analysis enter

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H. HAMMOND



# PREFACE

To the enfuing

#### TREATISE,

Shewing

The Necessity of Caring for the Soul.

Sect. I. HE only intent of this ensuing Treatise, is to be a short and Plain Direction to the very meanest Readers, to behave themselves so in this world, that they may be happy for ever in the next. But because 'tis in vain to tell men their Duty, till they be perswaded of the necessity of performing it, I shall, before I proceed to the Particulars required of every Christian, endeavour to win them to the Practice of one general Duty preparatory to all the rest; and that is the Consideration and CARE of their own SOULS, without which they will never think themselves much concern'd in the other.

2. MAN, we know, is made up of two parts, a BODY and a SOUL: The Body only the husk or shell of the Soul, a lump of flesh, subject to many Diseases and pains while it lives, and at last to Death it self; and then 'tis so far from being valued, that 'tis not to be endured above ground, but laid to rot in the earth. Tet to this viler part of us we perform a great deal of Care; all the labour and toil we are at, is to maintain that. But the more precious part, the Soul, is little thought of, no care taken how it fares, but as if it were a thing that nothing concern'd us,

is left quite neglected, never confider'd by us.

3. This Carelesness of the Soul is the root of all the sin we commit, and therefore whosoever intends to set upon a Christian A 3 course

#### PREFACE, Of the Necessity

course, must in the first place amend that. To the doing whereof, there needs no deep learning, or extraordinary parts; the simplest man living (that is not a natural fool) hath understanding enough for it, if he will but act in this by the same rules of common Reafon, whereby he proceeds in his worldly business. I will therefore now briefly set down some of those Motives, which use to stir up our care of any outward thing, and then apply them to the Soul.

4. There be FOUR things especially, which use to awake our care; the first is the Worth of the thing, the second the Usefulness of it to us, when we cannot part with it without great damage and mischief, the Third the great Danger of it, and the Fourth the Likelihood that our care will not be in vain, but that it will

preserve the thing cared for.
5. For the First, we know our care of any worldly

The worth thing is answerable to the Worth of it; what is of of the Soul. greatest Price, we are most watchful to preserve, and most fearful to lose; no man locks up dung in his cheft, but his money, or what he counts precious, he doth. Now in this respect the Soul deserves more care, than all the things in the world besides, for 'tis infinitely more worth; first, in that it is made after the Image of God, it was God that breathed into man this breath of life, Gen. 2.7. Non God being of the greatest Excellency and worth, the more any thing is like him, the more it is to be valued. But 'tis fare that no Creature upon the earth is at all like God. but the Soul of man, and therefore nothing ought to have so much of our care. Secondly, the Soul never Dies. We use to prize things according to their Durableness: what is most Lusting is most Worth. Now the Soul is a thing that will last for ever: when Wealth, Beauty, Strength, nay, our very Bodies themselves fade away the Soul still continues. Therefore in that respect also, the Soul is of the greatest worth; and then what Strange madness is it for us to neglect them as we do? We can spend Days, and Weeks, and Months, and Years, nay, our whole Lives in hunting after a little wealth of this world, which is of no durance or continuance. and in the mean time let this great durable treasure, our Souls, be stolen from us by the Devil.

#### Of Caring for the Soul.

6. A second Motive to our care of any thing,

The misery of is the USEFULNES of it to us, or the great Mifloling the soul. chief we shall have by the loss of it. Common reason teaches us this in all things of this life. If our Hairs fall we do not much regard, because we can be well enough without them: But if we are in danger to lose our Eyes or Limbs, we think all the care we can take little enough to prevent it, because we know it will be a great misery. But certainly there is no Misery to be compared to that mifery that follows the Loss of the Soul. 'Tis true, we cannot Lose our Souls, in one sence, that is, so lose them, that they shall cease to Be; but we may lose them in another, that we should wish to lose them even in that; That is, we may lose that bappy estate, to which they were created, and plunge them into the extreamest misery. In a word, we may lose them in Hell, whence there is no fetching them back, and so they are lost for ever. Nay, in this consideration our very bodies are concerned, those Darlings of ours, for which all our care is laid out: for they must certainly after Death be Raised again, and be joyned again to the Soul and take part with it in whatever state; if then our care for the body take up all our Time and Thoughts, and leave us none to bestow on the poor Soul, it is sure the Soul will for want of that care be made for ever Miserable. But it is as sure, that that very Body must be so too. And therefore if you have any true kindness to your Body, shem it by taking Care for your Souls. Think mith your selves, how you will be able to endure Everlasting Burnings. If a small spark of fire, lighting on the least part of the body, be so intolerable, what will it be to have the Whole cast into the hottest stames? And that not for some few hours or days, but for ever? So that when you have spent many Thousands of years in that unspeakable Torment, you shall be no nearer coming out of it, than you were the First day you went in: think of this, I fay, and think this mithal, that this will certainly be the end of Neglecting the Soul, and therefore afford it some care, if it be but in pity to the Body, that must bear a part in its Mise-

o freak,

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#### PREFACE, Of the Necessity

7. The Third Motive to the care of any thing, The danger is its being in DANGER a now a thing may be in the Soul is danger two mayes : first, by Enemies from wisbout : This is the Cafe of the Sheep, which is fill in danger of being devoured by Wolves; and we know that makes the Shepherd to much the more watchful over it. Thus it is with the Soul, which is in a great deal of danger, in respect of its enemies : those we know are the World, the Flesh, and the Devil; which are all such noted enemies to it, that the very first Act we do in behalf of our Souls, is to Vom a continual war against them. This we all do in our Baptism; and whoever makes any truce with any of them, is false not only to his Soul, but to bis Vow also: becomes a forsworn creature : A Consideration well worthy our laying to heart. But that we may the better understand, what Danger the Soul is in, let us a little consider the quality of these

enemies.

8. In awar, you know, there are divers things that make an Enemy terrible: The first is Subtilty and Cunning, by which alone many victories have been won and in this respect the Devil is a dangerous adversary; he long since gave sufficient proof of bis Subtilty, in beguiling our first Parents, who yet were much wifer than we are; and therefore no wonder if he deceive and cheat us. Secondly, the Watchfulness and Diligence of an Enemy makes him the more to be Feared; and here the Devil exceeds : it is his trade and business to deffroy us, and be is no loiterer at it, he goes up and down feeking whom he may devour, I Pet. 5.8. be matches all Opportunities of Advantage against us, with such diligence. that he will be fare never to let any slip him. Thirdly, an Enemy near us is more to be feared than one at a Distance: for if he be far off, we may have time to arm, and prepare our selves against him, but if he be near, he may steal on us unawares. And of this fort is the flesh, it is an Enemy, at our Doors, shall I say? nay in our Bosoms, it is always near us, to take occasion of doing us mischiefs. Fourthly, the Baser and Falser an Enemy is, the more dangerous. He that hides his malice under the shew of Friendship. will be able to do a great deal the more hurt. And this again is the flesh which like Joab to Abner, 2 Sam. 3.27. pretends to fleak peace-

#### Of Caring for the Soul.

peaceably to us, but wounds us to death; 'tis forward to purvey for Pleasures and Delights for us, and so seems very kind, but it has a hook under that bait, and if we bite at it we are lost. Fifthly, the Number of Enemies makes them more Terrible; and the World is a vast Army against us: There is no state or condition in it, nay, scarce a creature which doth not at some time or other fight against the Soul: The Honours of the world seek to wound us by pride, the Wealth by covetousness, the Prosperity of it tempts us to forget God, the Adversities to murmur at him. Our very Table becomes a snare to us, our meat draws us to Gluttony, our drink to Drunkenness, our Company, nay, our nearest Friends often hear a part in this War against us, whilst either by their example, on perswasions they intice us to sin.

Q. Consider all this, and then tell me, whether a Soul thus befet hath leisure to sleep: even Dalilah could tell Samson, it was time to awake when the Philistines were upon him. And CHRIST tells us, If the good man of the house had known in what hour the Thief would come, he would have watched. and not have suffered his house to be broken up, Mat. 24, 43. But we live in the midst of thieves, and therefore must look for them every bour, and yet who is there among us, that hath that common providence for this precious part of him, his Soul, which he bath for his house, or indeed the meanest thing that belongs to him? I fear our Souls may say so to us, as Christ to his Disciples, Mat. 26. 40. What? could ye not watch with me one hour? For I doubt it would pose many of us to tell when we bestowed one Hour on them, though we know them to be continually befet with most dangerous Enemies. And then, alas! what is like to be the case of these poor Souls, when their Adversaries bestom so much Care and diligence to destroy them, and we will afford none to preferve them? Surely the same as of a Besieged Town, where no Watch or Guard is kept, which is certain to fall a pres to the Enemy. Confider this ye that forget God, nay, ye that forget your selves, lest he pluck you away, and there be none to deliver you, Pfal. 50. 22.

10. But I told you there was a Second way, whereby a thing may be in Danger, and that is from some Disorder or Distemper

#### PREFACE, Of the Necessity

within it self. This is often the case of our Bodies, they are not only lyable to outward Violence, but they are within themselves. Sick and Diseased. And then we can be sensible enough that they are in danger, and need not to be taught to seek out for means to recover them. But this is also the case of the Soul, we reckon those parts of the body diseased, that do not rightly perform their office; we account it a sick palate that tastes not aright, a sick stomach that digests not. And thus it is with the Soul when its

parts do not rightly perform their Offices.

DERSTANDING, the WILL, and the AFFECTI-ONS. And that these are disordered, there needs little proof; let any man look seriously into his own Heart, and consider how little it is he knows of spiritual things, and then tell me whether his Understanding be not dark? How much apter is be to Will evil than good, and then tell me whether his Will be not Crooked? And how strong Desires he bath after the pleasures of sin, and what cold and faint ones towards God and goodness, and then tell me whether his Affections be not disordered, and rebellious even against the voice of his own reason within him? Now as in bodily diseases, the sirst step to the cure is to know the cause of the sickness; so likewise here it is very necessary for us to know how the Soul sirst fell into this Diseased condition, and that I shall now briefly tell you.

The first Covenant.

12. GOD created the first Man Adam without Sin, and indued his Soul with the full knowledge of his Duty; and with such a strength, that
he might, if he would, perform all that was required of him.
Having thus created him, he makes a COVENANT or
agreement with him to this purpose, that if he continued in
Obedience to God without committing Sin; then first, that
Strength of Soul, which he then had, should still be continued to
him; and secondly, that he should never die, but be takenup
into heaven, there to be Happy for ever. But on the other side, if
he committed Sin and disobeyed God, then both He and all his
Children after him should lose that Knowledge and that perfect
strength, which enabled him to do all that God requires of him:

and

#### Of Caring for the Soul.

and secondly, should be subject to death, and not only so, but to Eternal damnation in Hell.

Mankind in him (which we usually call the FIRST COVENANT) upon which God gave Adam a particular commandment, which was no more but this, that he should not eat of one only tree of that Garden wherein he had placed him. But he by the perswasion of the Devil eats of that Tree, disobeys God, and so brings that curse upon himself, and all his posterity. And so by that one Sin of his, he lost both the full knowledge of his Duty, and the Power of performing it. And we being born after his Image, did so likewise, and so are become both Ignorant in discerning what we ought to Do, and Weak and unable to the doing of it, having a backwardness to all good, and an aptness, and readiness to all evil; like a sick stomach, which loaths all wholesome food, and longs after such trash, as may nourish the disease.

14. And now you see where we got this sickness of soul, and likewise that it is like to prove a deadly one, and therefore I presume I need say no more, to assure you our Souls are in danger. It is more likely you will from this description think them hopeless. But that you may not from that conceit excuse your Neglect of them, I shall hasten to shew you the contrary, by proceeding to the

fourth Motive of Care.

that our CARE will not be in VAIN, but That our Care that it will be a means to preserve the thing will not be in vain.

our care. A Physician leaves his Patient when he sees him past Hope, as knowing it is then in vain to give him any thing: but on the contrary when he sees hope of recovery, he plies him with Medicines. Now in this very respect we have a great deal of reason to take care of our Souls, for they are not so far gone, but they may be recovered, nay, it is certain they will, if we do our parts towards it.

16. For though by that fin of Adam all Mankind were under the sentence of eternal condemnation, yet it pleased God so far to

## PREFACE, Of the Necessity

pity our misery, as to give us his Son, and in him to make a new Covenant with us, after we had broken the first.

The second made with Adam and us in him, presently after his

Fall, and is briefly contained in these words, Gen. 3.

15. Where God declares, that THE SEED OF THE WOMAN SHALL BREAK THE SERPENTS HEAD; and this was made up, as the first was, of some mercies to be afforded by God, and some duties to be performed by us.

18. God therein promises to send his only Son, who is God equal with himself, to earth, to become man like unto us in all things, sin only excepted, and he to do for us these several things.

19. First, to make known to us the whole Will of his Father; in the performance whereof we shall be sure to be Accepted and rewarded by him. And this was one great part of his business, which he performed in those many Sermons and Precepts we find set down in the Gospel. And herein he is our PROPHET, it being the work of a Prophet of old not only to foretel, but to Teach. Our duty in this particular is to hearken diligently to him, to be most ready and desirous to learn that will of God which

be came from Heaven to reveal to us.

The Second thing He was to do for us, was to Satisfie God for our Sins, not only that one of Adam, but all the Sins of all Mankind that truly repent and amend, and by this means to obtain for us Forgiveness of Sins, the Favour of God, and so to Redeem us from Hell and eternal damnation, which was the punishment due to our fin. All this he did for us by his death. He offered up bimself a Sacrifice for the Sins of all those who heartily bewail, and for sake them. And in this He is our PRIEST, it being the Priests Office to Offer Sacrifice for the fins of the People. Our duty in this particular is first, truly and heartily to Repent ses of, and for sake our fins, without which they will never be forgiven us, though Christ have died. Secondly, stedfastly to Believe, that if we do that, we shall have the benefits of that Sacrifice of his; all our fins, how many and great soever, shall be forgiven us, and we saved from those eternal punishments which were due unto us for them. Another part of the PRIESTS Office

#### Of Caring for the Soul.

Office was Blessing and Praying for the People; and this also Christ performs to us. It was his special Commission from his Father to Bless us, as S. Peter tells no Acts 3. 26. God sent his Son Jesus to bless you, and the following words show wherein that blessing consists, in turning away every one of you from his iniquity: those means which he has ased for the turning us from our Sins, are to be reckened of all other the greatest Blessings; and for the other part, that of Praying, that he not only performed on earth but continues still to do it in Heaven. He sits on the right hand of God, and makes request for us, Rom. 8.34. Our duty between is, not to resist this unspeakable blessing of his, but to be willing to be thus bless in the being turned from our sins, and not to make void and fruitless all his Prayers and Intercessions for us, which will never prevail for us, whilest we continue in them.

21. The third thing, that Christ was to do for us, was to Enable us, or give us Strength to do what God requires of us. This be doth, first, by taking off from the hardness of the Lane given to Adam, which was, never to commit the least fin, upon pain of damnation, and requiring of us only an honest and hearty endeavour to do what we are able, and where we fail, accepting of Sincere Repentance. Secondly, By fending his Holy Spirit into our hearts to govern and Rule us, to give us Strength to overcome Temptations to Sin, and to do all that He nam under the Gospel requires of us. And in this he is our KING, it being the office of a King to govern and rule, and to subdue enemies. Our duty in this particular is to give up our felves obedient subjects of his, to be governed and ruled by him. to obey all his Laws, not to take part with any Rebel, that is, not to cherish any one fin, but diligently to Pray for his Grace to enable us to subdue all; and then carefully to make use of it to that purpose.

22. Lastly, He has purchased for all that faithfully obey him, an Eternal glorious inheritance, the Kingdom of Heaven, whither he is gone before to take possession for us. Our duty herein is to be exceeding careful, that we forfeit not our parts in it, which we shall certainly do, if we continue impenitent in any

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sin. Secondly, not to fasten our Assections on this world, but to raise them according to the precept of the Apostle, Col. 3.2. Set your assections on things above, and not on things on the earth; continually longing to come to the possession of that blessed Inheritance of ours, in comparison whereast all things here

below should seem vile and mean to us.

23. This is the Sum of that SECOND COVE-NANT we are now under, wherein you fee what Christ hath done, how he Executes those Three Great Offices of KING, PRIEST and PROPHET: as also what is required of us, without our faithful Performance of which, all that he hath done, shall never Stand us in any stead; for he will never be a Priest to save any, who take him not as well for their Prophet to Teach, and their King to Rule them; nay, if we neglest our part of this Covenant, our condition will be yet morfe. than if it had never been made; for we shall then be to Answer, not for the breach of Law only, as in the first, but for the abuse of mercy, which is of all fins the most provoking. On the other fide, if we faithfully perform it, that is, fet our selves heartily to the obeying of every Precept of Christ, not going on wilfully in any one fin, but bewaiting and for saking whatever we have formerly been quilty of, it is then most certain, that all the forementioned benefits of Christ belong to us.

24. And now you see how little Reason you have, to tast off the CARE of your SOULS, upon a conceit they are past cure; for that it is plain they are not; Nay certainly they are in that very condition, which of all others makes them sittest for our care. If they had not been thus REDEEMED by CHRIST, they had been then so hopeless, that care would have been in vain; on the other side, if his Redemption had been such that all men should be saved by it, though they live as they list, we should have thought it needless to take care for them, because they were safe without it. But it bath pleased God so to order it, that our care must be the means, by which they must receive the good even of all that Christ bath done for them.

25. And now if after all that God hath done to fave thefe Souls of ours, we will not bestow a little Care on them our selves,

#### Of Caring for the Soul.

we very well deserve to perish. If a Physician should undertake a Patient that were in some desperate disease, and by his skill bring him so far out of it, that he were sure to recover, if he would but take care of himself, and observe those rules the Physician set him, would you not think that man weary of his life, that would refuse to do that? So certainly that man is weary of his Soul, wilfully casts it away, that will not consent to

those easie conditions by which he may save it.

26. You fee how great kindness God hath to these Souls of ours, the whole TRINITY, Father, Son, and HOLY Ghost have all done their parts for them. The FATHER gave his only Son, the SON gave Himself, left his Glorg, and endured the bitter death of the Cross, meerly to keep our Souls from perishing. The HOLY GHOST is become as it were our Attendant, maits upon us with continual offers of his Grace, to enable us to do that which may preferve them: nay he is so desirous we should accept those Offers of his, that he is faid to be grieved when we refuse them, Ephel. 4.30. Now what greater difgrace and affront can we put upon God, than to despise what he thus values? that those Souls of ours, which Christ thought worthy every drop of his bloud, we should not think worth any part of our Care? We use in things of the morld, to rate them according to the opinion of those who are best skilled in them: now certainly God who made our Souls, best knows the worth of them, and since he prizes them so high, let us (if it be but in reverence to him ) be assumed to neglect them. Especially now that they are in so hopeful a condition, that nothing but our own carelefness can possibly destroy them.

27. I have now briefly gone over those Four motives of care I at first proposed, which are each of them such as never misses to stir it up towards the things of this World; and I have also show much more Reasonable, nay, Necessary it is they should darbe like for the Soul. And now what can It say more, but conclude in the words of Isaiah 46.8. Remember this, and shew your selves men. That is, deal with your Soul as your Reason teaches you to do with all other things what concern you. And sure this common Justice binds you to; for the Soul is

that

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that which furnishes you with that Reason, which you exercise in all your worldly business; and shall the Soul it self receive no Benefit from that Reason which it affords you? This is, as if a Master of a Family, who provides food for his servants should by them be kept from Eating any himself, and so remain the only

Starved creature in his boufe.

28. And as fustice ties you to this, so Mercy doth likewise; you know the poor Soul will fall into Endless and unspeakable Miseries; if you continue to neglect it, and then it will be too late to consider it. The last Refuge you can hope for, is Gods mercy, but that you have despised and abused. And with what face can you in your greatest need beg for his mercy to your Souls, when you would not afford them your own? No not that common Charity of considering them, of bestoming a sew of those idle Hours, you know not (scurce) how to puss away, upon them.

29. Lay this to your hearts, and as ever you hope for Gods pity, when you most want it, be sure in time to pity your selves, by taking that due care of your Precious Souls which belongs to them.

30. If what bath been said; have perswaded you to this so necessary a Duty, my next work will be to tell you how this Care must be imployed; and that, in a word, is in the doing of all those things which tend to the making the Soul happy, which is the end of our Care, and what those are I come now to shew you.

For more particular Concernments

The Caules of the Besay of Christian Pietr.

The Gentleman's Calling.

The WHOLE DUTY of MAN, being put into fignificant Latine for the use of Schools, is now Printed.

All Sold by R. Pawlet, at the Bible in Chancery-Lane, near Fleetstreet.



#### SUNDAY I.

Of the Duty of Man by the Light of Nature, by the Light of Scripture: the three great branches of Mans Duty, to God, our Selves, our Neighbour: our Duty to God; of Faith, the Promises, of Hope, of Love, of Fear, of Trust.

HE Benefits purchased for us by Chrift, are such as will undoubtedly make the Soul Happy; for Eternal Happinessit self is one of them: but because these Benefits belong not to us till we perform the Condition required of us; whoever defires the happiness of his Soul, must set himself to the performing of that Condition. What that is, I have already mentioned in the general, That it is the hearty, honest endeavour of obeying the whole will of God. But then that will of God containing under it many particulars, it is necessary we should also know what those are; that is, what are the several things, that God now requires of us, our performance whereof will bring us to everlasting happiness, and the neglect to endless misery.

B

### The whole Duty of Man.

Sunday

2. Of these things there are some which God hath fo stamped upon our fouls, that we of the light Naturally know them; that is, we should have known them to be our Duty, though we had never been told so by the Scripture. That this is fo, we may fee by those Heathens, who having never heard of either Old or New Testament, do yet acknowledge themfelves bound to some general Duties, as to Worship God, to be Just, to honour their Parents and the like; and as St. Paul faith. Rom. 2. 15. Their Consciences do in those things accuse or excuse them; that is, tell them, whether they have done what they should in those particulars or no.

3. Now though Christ hath brought greater light into the world, yet he never meant by it to put out any of that Natural light, which God hath fet up in our Souls: Therefore let me here, by the way, advise you not to walk contrary even to this leffer light. I mean not to venture on any of those Acts, which meer Natural Conscience will

tell you are fins.

4. It is just matter of sadness to any Chriftian heart, to see some in these days, who profess much of Religion, and yet live in such fins, as a meer heathen would abhor; men that pretending to higher degrees of light, and holiness, than their brethren do, yet practife contrary to all the Rules of common honesty, and make it part of their Christian liberty

liberty so to do; of whose seducement it concerns all that love their Souls to beware: and for that purpose let this be said as a Foundation, That that Religion or Opinion cannot be of God, which allows men in any wickedness.

minimal transfer with the

ight which God hath thus put into our fouls, yet this is not the only way whereby God hath revealed his will; and therefore we are not to rest here, but proceed to the knowledge of those other things which God hath by other means revealed.

6. The way for us to come to know them The light is by the Scriptures, wherein are fet down of scrithole several commands of God which he prures.

hath given to be the Rule of our Duty.

7. Of those some were given before Christ came into the world, such are those precepts we find scattered throughout the Old Testament, but especially contained in the Ten Commandments, and that excellent Book of Deuteronomy; others were given by Christ, who added much, both to the Law implanted in us by Nature, and that of the Old Testament; and those you shall find in the New Testament, in the several precepts given by him and his Apostles, but especially in that Divine Sermon on the Mount, set down in the fifth, sixth and seventh Chapters of St. Matthew's Gospel.

8. All these should be severally spoke to, but because that would make the discourse

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very long, and so less fit for the meaner fort Sunday of men, for whole use alone it is intended, I chuse to proceed in another manner; by fumming up all these together, and so as plainly as I can, to lay down, what is now the duty of every Christian.

The three great branches of mans Duty.

9. This I find briefly contained in the words of the Apostle, Tit. 2. 12. That we should live soberly, righteously, and godly in this present world; where the word Soberly, contains our duty to our felves; Righteoufly, our duty to our neighbour; and Godly; our duty to God. These therefore shall be the Heads of my Discourse, our DUTY to GOD, our SELVES, and our NEIGHBOUR. I begin with that to God, that being the best ground-work whereon to build both the other.

Duty to God.

10. There are many parts of our DUTY to GOD; the two chief are these: First, to acknowledge him to be God; Secondly, to have no other. Under these are contained all those particulars, which make up our whole duty to God, which shall be shewed in their order.

Acknowto be God.

11. To acknowledge him to be God, is to ledging bim believe him to be an infinite glorious Spirit, that was from everlasting, without beginning, & shall be to everlasting, without end. That he is our Creator, Redeemer, Sanctifier, Father, Son, and Holy Ghost, one God, bleffed for ever. That he is subject to no alteration.

teration, but is unchangeable; that he is no buttong bodily substance, such as our eyes may be I, hold, but spiritual and invisible, whom no man hath seen nor can see, as the Apostle tells us, I Tim. 3.16. That he is infinitely great and Excellent, beyond all that our with conceit can imagine; that he hath received his being from none, and gives being to all things.

12. All this we are to believe of him in regard of his Essence and being: but besides this, he is fet forth to us in the Scripture by feveral Excellencies, as that he is of Infinite Goodness & Mercy, Truth, Justice, Wisdom, Power, All-fufficiency, Majesty; that he difpoles and governs all things by his Providence; that he knows all things and is prefent in all places; these are by Divines called the Attributes of God, and all these we must undoubtingly acknowledge, that is, we must firmly believe all these Divine Excellencies to be in God, and that in the greatest degree; and so, that they can never cease to be in him, he can never be other than infinitely Good, Merciful, True, &c.

God signifies yet more than this; it means that we should perform to him all those several parts of Duty which belong from a Creature to his God: what those are I am now to tell you.

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14. The first is FAITH, or Belief, nor only that forementioned of his Essence and Attributes, but of his Word, the believing most simply, that all that he saith is perfectly true. This necessarily arises from that attribute, his Truth, it being natural for us to believe whatsoever is said of one of whose truth we are consident. Now the holy Scriptures being the Word of God, we are therefore to conclude, that all that is contained in them is most true.

Of bis Affirmations.

15. The things contained in them are of these four forts: First, Affirmations, such are all the stories of the Bible, when it is faid fuch and fuch things came so and so to pass: Christ was born of a Virgin, was laid in a Manger, &c. And fuch also are many points of Doctrine, as that there are three persons in the Godhesa, that Christ is the Son of God, and the like. All things of this fort thus delivered in Scripture we are to believe most true. And not only so, but because they are all written for our instruction, we are to consider them for that purpole that is, by them to lay that Foundation of Christian knowledge, on which we may build a Christian life.

Commands.

16. The second fort of things contained in the Scripture, are the Commands, that is, the several things enjoyaed us by God to perform; these we are to believe to come from him, and to be most just and fit for him to

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command: but then this belief must bring Sunnay forth obedience, that what we believe thus fit to be done, be indeed done by us; otherwife our belief that they come from him ferves but to make us more inexcufable.

17. Thirdly, the Scripture contains threat- Threat. nings; many Texts there are which threaten nings. to them that go on in their fins, the wrath of God, and under that are contained all the punishments and miseries of this life, both spiritual and temporal, and everlasting destruction in the life to come. Now we are most stedfastly to believe, that these are Gods threats, and that they will certainly be performed to every impenitent finner. But then the use we are to make of this belief is to keep from those sins to which this destruction is threatned; otherwise our belief adds to our guilt, that will wilfully go on in spight of those threatnings.

18. Fourthly, the Scripture contains Pro Promices. mifes, and those both to our Bodies and our foulsifor our bodies there are many promifes that God will provide for them what he fees necessary, I will name only one, Mar. 6.33. Seek ye first the Kingdom of God and his righteousness, and all these things, that is, all outward necessaries shall be added unto you: bot here it is to be observed, that we must first seek the kingdom of God and his righteousmeß, that is, make it our first and greatest care to ferve and obey him, before this pro-

Sumbay mife even of temporal good things belong to us. To the Soul there are many and high promises, as first, that of present ease and refreshment, which we find, Matt. 11, 20. Take my yoke upon you, and learn of me, and ye (hall find reft to your Souls: but here it is apparent, that before this rest belongs to us, we must have taken on us Christs yoke, become his fervants and Disciples. Finally, there are promises to the soul even of all the benefits of Christ; but yet those only to such as perform the Condition required; that is, Pardon of fins to those that repent of them, Increase of Grace to those that diligently make use of what they have already, and humbly pray for more; and Eternal Salvation to those that continue to their lives end in hearty obedience to his Commands.

therefore stir us up to perform the Condition, and till it do so, we can in no reason expect any good by them: and for us to look for the benefit of them on other terms, is the same mad presumption that it would be in a fervant to challenge his Master to give him a reward for having done nothing of his work, to which alone the reward was promised; you can easily resolve what answer were to be given to such a servant, and the same we are to expect from God in this case. Nay surther, it is sure God hath given these promises to no other end, but to invite us to holis

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ness of life; yea, he gave his Son, in whom Sunday all his promises are as it were fumm'd up, for this end. We usually look so much at Christ's coming to fatisfie for us, that we forget this other part of his errand. But there is nothing furer, than that the main purpose of his coming into the world was to plant good life among men, of the land vincerno bee

n 20. This is so often repeated in Scripture, that no man that considers and believes what he reads can doubt of it. Christ himfelf tells us, Matt. 9.13. He came to call finners to repentance. And S. Peter, Acts 3, 26. tells us, That God fent his Son Jesus to bles us, in turning every one of us from our iniquities; for it feems the turning us from our iniquities was the greatest special Bleffing which God intended us in Christ.

21. Nay, we are taught by S. Paul, that this was the end of his very death also, Tit. 2. 14. Who gave himself for our sins, that he might redeem us from all iniquity, and purific to himself a peculia people, zealous of good works. And again, Gal. 1. 4. Who gave himself for us that he might deliver us from this present evil world, that is from the sins and ill customs of the world. Divers other Texts there are to this purpole; but thele I suppole fufficient to affure any man of this one great truth, that all that Christ hath done for us was directed to this end, the bringing us to live Christianly; or in the words of S. Paul,

L and worldly lusts, we should live soberty, righte-

oully and godly in this prefent world.

22. Now we know Christ is the foundation of all the promises; in him all the promifos of God are yea, and Amen, 2 Gor. 1. 20. And therefore if God gave Christ to this end, certainly the Promises are to the same alfo. And then how great an abuse of them is it to make them serve for purposes quite contrary to what they were intended? viz. to the incouraging us in fins, which they will certainly do, if we perswade our selves they belong to us, how wickedly foever we live. The Apostle teaches us another use of them, 2 Gor. 7.1. Having therefore thefe promises, let me cleanse our selves from all filthines of the flesb and spirit, perfecting bolines in the fear of God. When we do thus, we may juffly apply the promises to our selves, and with comfort expect our parts in them. But till then, though these promises be of certain truth, yet we can reap no enefit from them, because we are not the persons to whom they are made, that is, we perform not the condition required to give us right to them.

23. This is the Faith or belief required of us towards the things God hath revealed to us in the Scripture, to wit, such as may answer the end for which they were so revealed, that is, the bringing us to good lives; the bare believing the truth of them, without

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this is no more than the Devils do as S. James Suntage tells us, Chap. 2. 19. Only they are not for unreasonable as some of us are, for they will tremble, as knowing well this Faith will never do them any good. But many of us go on confidently, and doubt not the sufficiency of our Faith, though we have not the least fruit of obedience to approve it by; let such hear S. James's judgment in the point, Chap. 2. 26. As the body without the spirit is dead, so Faith if it have not works is dead also.

24. A fegond duty to God is HOPE, that Hope. is, a comfortable expectation of these good things he hath promised. But this, as Itold you before of Faith, must be such as agrees to the nature of the promifes, which being fuch as requires a condition on our part, we can hope no further than we make that good; or if wedo, we are fo far from performing by it this duty of Hope, that we commit the great fin of Presumption, which is nothing Presum else but hoping where God hath given us no pion. ground to hope: this every man doth, that hopes for pardon of fine and eternal life, without that repentance and obedience to which alone they are promised; the true hope is that which purifies us, S, John faith Ep. 3. 3. Every man that hath this hope in him purifieth himself, even as he is pure; that is, it makes him leave his fins, and carneftly endeavour to be holy as Christ is, and that which doth not fo, how confident foever it

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punday be, may well be concluded to be but that hope of the Hypocrite, which Job affures us shall perish.

Defpair.

lizs. But there is another way of tranfgreffing this Duty, besides that of Presumption, and that is by Desperation, by which I mean nor that which is ordinarily to called, viz. the despairing of mercy, so long as we continue in our fins, for that is but just for us to do: but I mean fuch a desperation as makes us give over endeavour, that is, when a man that fees he is not at the profent fuch a one as the promises belong to, concludes, he can never become fuch, and therefore negleas all duty, and goes on in his fins. This is indeed the finful desperation, and that which if it be continued in, must end in destruction.

Now the work of hope is to prevent this, by fetting before us the generality of the promises, that they belong to all that will but perform the condition. And therefore though a man have not hitherto performed it, and so hath yet no right to them, yet hope will tell him, that that right may yet be gained, if he will now fet heartily about it. It is therefore strange folly for any man, be he never so sinful, to give up himself for loft, when if he will but change his course, he shall be as certain to partake of the promifes of mercy, as if he had never gone on in

those former fins.

27. This

27. This Christ shows us in the parable of summar the prodigal, Luke 15. where we fee that Son, which had run away from his Father, and had confumed the portion given him, in riotous living, was yet upon his return and repentance used with as much kindness by the Father, as he that had never offended. nay with higher and more passionate expressions of love. The intent of which Parable was only to shew us how graciously our heavenly Father will receive us, how great soever our former sins have been, if we shall return to him with true forrowfor what is past, and sincere obedience for the time to come; nay so acceptable a thing is it to God, to have any finner return from the error of his ways, that there is a kind of triumph in heaven for it, There is joy in the presence of the Angels of God, over one sinner that repenteth, Luke 15.10. And now who would not rather chuse by a timely repentance, to bring joy to Heaven, to God and his holy Angels, than by a fullen desperation to please Satan and his accursed spirits; especially when by the former we shall gain endless happiness to our selves, and by the latter as endless torments?

28: A Third Duty to God is LOVE; there Love its are two common Motives of love among Motives. men. The one the goodness and excellency of the person, the other his particular kindness, and love to us; and both these are in the highest degree in God. 29 First,

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I. Gods excellency.

29. First, he is of infinite goodness, and excellency in himself; this you were before caught to believe of him, and no man can doubt it that considers but this one thing, that there is nothing good in the world, but what hath received all its goodness from God: his goodness is as the Sea, or Ocean, and the goodness of all creatures but as some small streams flowing from the Sea. Now you would certainly think him a mad man, that should say the Sea were not greater than fome little brook: and certainly it is no less folly to suppose, that the goodness of God doth not as much ( nay infinitely more ) exceed that of all creatures. Besides, the goodness of the creature is imperfect and mixt with much evil; but his is pure & entire without any fuch mixture. He is perfectly Holy and cannot be tainted with the least impurity, neither can be the author of any to us; for though he be the cause of all the goodness in us, he is the cause of none of our fins. This St. James expresly tells us, Chap. 1. 13. Let no man say when he is tempted, I am tempted of God: for God cannot be sempted with evil; neither tempteth he any man.

His kind-

good in himself, but he is also wonderful good, that is, kind and merciful to us. We are made up of two parts a Soul and a Body, and to each of these God hath expressed infinite mercy and tenderness. Do but constitutions

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der what was before told you of the SE- sommar COND COVENANT, and the mercies therein offered, even Christ himself and all his benefits, and also that he offers them so fincerely and heartily, that no man can miss of enjoying them but by his own default. For he doth most really and affectionately defire we should embrace them and live; as appears by that folemn Oath of his, Ezek. 33. 11. As live faith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his may and live: whereto he adds this passionate expression, Turn ye, turn ye from your evil ways, for why will ye die? To the same purpose you may read Ezek. 18. Consider this, I say, and then furely you cannot but fay, he hath great kindness to our Souls. Nay, let every man but remember with himself the many calls he hath had to repentance and amendment; fometimes outward by the Word, fometimes inward by the secret whispers of Gods Spirit in his heart, which were only to woo and intreat him to avoid Eternal misery, and to accept of Eternal happiness; let him, I say, remember these, together with those many other means God hath used toward him for the same end, and he will have reason to confess Gods kindness, not only to mens fouls in general but to his own in particular. 31. Neither hath he been wanting to our Bodies; all the good things they enjoy, as

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bunday health, strength, food, raiment, and whatever else concerns them, are merely his gifts: so that indeed it is impossible we should be ignorant of his mercies to them, all those outward comforts and refreshments we daily enjoy, being continual effects and witnesses of it; and though some enjoy more of these than others, yet there is no person but enjoys so much in one kind or other, as. abundantly shews Gods mercy and kindness to him in respect of his Body.

32. And now furely you will think it but reasonable we should Love him, who is in all respects thus Lovely: indeed this is a duty fo generally acknowledged, that if you should ask any man the question, whether he loved God or no, he would think you did him great wrong to doubt of it; yet for all this, it is too plain, that there are very few, that do indeed love him; and this will foon be proved to you by examining a little, what are the common effects of love, which we bear to men like our felves, and then trying, whether we can shew any such fruits of our love to God.

Fruit of of pleasing.

33. Of that fort there are divers, but for Love defire shortness I will name but two. The first is a defire of pleafing, the second a defire of enjoyment. These are constantly the fruits of Love. For the first, 'tis known by all, that he that loves any person is very desirous to approve himself to him, to do whatsoever he thinks

thinks will be pleasing to him; and accord- Sunday ing to the degree of love, so is this defire . I. more or less; where we love earnestly, we are very earnest, and careful to please. Now if we have indeed that love to God, we pretend to, it will bring forth this fruit, we shall be careful to please him in all things. Therefore as you judge of thetree by its fruits, fo may you judge of your love of God, by this fruit of it; nay indeed this is the way of tryal, which Christ himself hath given us, John 14. 15. If you love me keep my Commandments, and St. John tells us, I Ep. 5.3. That this is the love of God, that we walk after his Commandments, and where this one proof is wanting, it will be impossible to testifie our love to God.

34. But it must yet be farther considered, that this love of God must not be in a low or weak degree; for besides that the motives to it, His Excellency and his kindness, are in the highest, the same commandment which bids us love God, bids us love him with all our hearts, and with all our strength, that is, as much as is possible for us, and above any thing else. And therefore to the fulfilling this commandment, it is necessary we love him in that degree; and if we do fo, then certainly we shall have not only some slight and faint endeavours of pleafing, but fuch as are most diligent and earnest, such as will put us upon the most painful & costly duties, make

Bunday make us willing to forfake our own eafe,
L. goods, friends, yea life it felf, when we cannot keep them without disobeying God.

35. Now examine thy felf by this; hast thou this fruit of love to shew? Dost thou make it thy constant & greatest care to keep Gods Commandments? To obey him in all things? Earnestly labouring to please him to the utmost of thy power, even to the forsaking of what is dearest to thee in this world? If thou dost, thou mayest then truly say thou lovest God. But on the contrary, if thou wilfully continuest in the breach of many, nay, but of any one Command of his, never deceive thy self, for the love of God abides not in thee. This will be made plain to you, if you consider what the Scripture saith of such, as that they are enemies to God by their wicked works, Col. 1.21. that the carnal mind (and fuch is every one that continues wilfully in fin ) is enmity with God, Rom. 8.7. that he that fins wilfully, tramples under foot the Son of God, and doth despight unto the Spirit of Grace, Heb. 10. 29. and many the like. And therefore unless you can think enmity and trampling, and despight to be fruits of love, you must not believe you love God, whilst you go on in a wilful disobedience to him.

Desire of Enjoying.

36. A second fruit of Love, I told you, was desire of Enjoying. This is constantly to be seen in our love to one another. If you

have a friend whom you entirely love, you somean defire his conversation, wish to be always in his company: and thus will it be also in our love to God, if that be as great and

hearty as this.

37. There is a twofold Enjoying of God, the one Imperfect in this life, the other more Perfect and complete in the life to come; that in this life is that conversation, as I may call it, which we have with God in his Ordinances, in Praying and Meditating, in hearing his Word, in receiving the Sacrament, which are all intended for this purpose, to bring us into an intimacy and familiarity with God by speaking to him, and hearing him speak to us.

28. Now if we do indeed love God, we shall certainly hugely value and defire these ways of converting with him; it being all that we can have in this life, it will make us with David esteem one day in Gods Courts better than a thousand, Psal. 84. 10. We shall be glad to have these opportunities of approaching to him as often as it is possible, and be careful to use them diligently, to that end of uniting us still more to him; yes we shall come to these spiritual exercises with the fame chearfulness we would go to our dearest friend. And if indeed we do thus, it is a good proof of our Love. Saladania son

39. But I fear there are not many have this to shew for it, as appears by the common

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bunday backwardness and unwillingness of Men to come to these; and their negligence and heartlesness when they are at them; and can we think that God will ever own us for lovers of him, whilft we have fuch diflike to his company, that we will never-come into it but when we are dragg'd by fear, or shame of men, or some such worldly Motive? It is fure you would not think that man loved you, whom you perceive to shun your company, and be loth to come in your fight. And therefore be not fo unreasonable as to fay, You love God, when yet you defire to keep

as far from him as you can.

40. But besides this there is another Enjoyment of God, which is more perfect and complete, and that is our perpetual enjoying of him in Heaven, where we shall be for ever united to him, and enjoy him not now and then only for short spaces of time, as we do here, but continually without interruption, or breaking off. And certainly if we have that degree of love to God we ought, this cannot but be most earnestly defired by us so much that we shall think no labour too great to compals it. The feven years that Jacob served for Ruchel, Gen. 29. 20. seemed to him but a few days for the love that he had to her: And furely if we have love to God, we shall not think the service of our whole lives too dear a price for this full Enjoyment of him, nor efteem all the Enjoyments of the

the world worth the looking on in compari- sunday fon thereof.

41. If we can truly tell our selves we do thus long for this enjoyment of God we may believe we love him. But I fear again there are but few that can thus approve their love. For if we look into mens lives, we shall see they are not generally, so fond of this Enjoyment, as to be at any pains to purchase it. And not only so, but it is to be doubted, there are many who if it were put to their choice, whether they would live here always to enjoy the profit and pleasure of the world, or go to heaven to enjoy God, would like the children of Gad and Reuben, set up their rest on this side Jordan, Numb. 32. and never defire that heavenly Ganaan; so close do their affections cleave to things below, which shews clearly they have not made God their treasure, for then according to our Saviours Rule, Mat. 6.22. their heart would be with him. Nay, further yet; it is too plain that many of us fet so little value on this enjoying of God, that we prefer the vilest and basest sins before him, and chuse to enjoy them, though by it we utterly lose our parts in him, which is the case of every man that continues wilfully in those sins.

Rules of Tryal, many that profess to love God, will be found not to do so. I conclude all with the words of S. John 1 ep. 3.18 which

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**Sumay** I though spoken of the love of our brethren; is very fitly appliable to this love of God, Let we not love in word, neither in tongue, but in deed and in truth.

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43. A Fourth duty to God is FEAR; this strifes from the confideration both of his justice and his power; his Justice is such that he will not clear the wicked, and his Power fuch, that he is able to inflict the forest punishments upon them; and that this is a reafonable cause of fear, Christ himself tells us, Matt. 10.28. Fear him which is able to deftroy both foul and body in hell. Many other places of Scripture there are, which commend to us this duty, as Pfal. 2. 11. Serve the Lord with fear. Pla. 34.9. Fear the Lord ye that be his Saints. Pro. 9.10. The fear of the Lord is the beginning of wisdom, and divers the like; and indeed all the threatnings of wrath against finners, which we meet with in the Scripture, are only to this end, to work this fear in our hearts.

44. Now this fear is nothing else, but such an awful regard of God, as may keep us from offending him. This the Wise man tells us, Prov. 16.17. The fear of the Lord is to depart from evil: so that none can be said truly to sear God, that is not thereby withheld from sin; and this is but answerable to that common sear we have towards men; who ever we know may hurt us, we will beware of provoking; and therefore if we be not

as wary of displeasing God, it is plain we fear Sunday Men more than we do him.

45. How great a madness this is, thus to The folly of fear Men above God, will foon appear, if we fearing compare what Man can do to us with that Men more which God can. And first, it is sure, it is not in the power of man (I might fay Devils too) to do us any hurt, unless God permit and fuffer them to do it; fo that if we do but keep him our friend, we may fay with the Pfalmist, The Lord is on my side, I fear not what man can do unto me. For let their malice be never fo great, he can restrain and keep them from hurting us; nay he can change their minds towards us, according to that of the Wife man, Pro. 16.7. When a mans ways please the Lord, he maketh even his enemies to be at peace with him. A notable example of this we have in Jacob, Gen. 32. who when his brother Efau was coming against him as an enemy, God wonderfully turned his heart, fo that he met him with all the expressions of . brotherly kindness, as you may read in the next Chapter.

do But secondly, Suppose men were lest at liberty to do thee what mischief they could; alas! their power goes but a little way; they may perhaps rob thee of thy goods, it may be they may take away thy liberty, or thy credit, or perchance thy life too, but that thou knowest is the utmost they can do. But now God can do all this when he pleases, and

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that which is infinitely more, his yengeance granus reaches even beyond death it felf, to the eternal mifery both of Body and Soul in hell; in comparison of which Death is so inconsiderable, that we are not to look upon it with any dread. Fear not them that kill the body, and after that have no more that they can do, faith Christ, Luk. 12.4. and then immediately adds, But I will forewarn you whom ye shall fear, fear him which after he hath killed, bath power to cast into bell, yea, I say unto you, fear him. In which words the comparifon is let between the greatest ill we can suffer from man, the loss of life, and those fadder evils God can inflict on us; and the latter are found to be the only dreadful things, and therefore God only to be feared.

47. But there is yet one thing farther confiderable in this matter, which is this, It is possible we may transgress against men and they not know it: I may perhaps steal my neighbours goods, or defile his wise, and keep it so close that he shall not suspect me, and so never bring me to punishment for it: but this we cannot do with God, he knows all things, even the most secret thoughts of our hearts; and therefore though we commit a sin never so closely, he is sure to find us, and will as surely, if we do not timely repent,

punish us eternally for it.

48. And now furely it cannot but be confest that it is much fafer displeasing men, than

God;

God; yet, alas, our practice is as if we be- Sunday lieved the direct contrary, there being nothing more ordinary with us, than for the avoiding of some present danger we sear from men, to rush our selves upon the indignation of God. And thus it is with us, when either to save our estates, or credits, or our very lives, we commit any sin, for that is plainly the chusing to provoke God, rather than man.

49. But God knows this case of sear of men is not the only one wherein we venture to displease him; for we commit many fins, to which we have none of this temptation, nor indeed any other; as for instance, that of common swearing to which there is nothing either of pleasure, or profit to invite us. Nay, many times, we, who so fear the mischiefs that other men may do to us, that we are ready to buy them off with the greatest fins, do our selves bring all those very mischiefs upon us, by fins of our own chuling Thus the careless prodigal robs himself of his estate, the deceitful and dishonest man, or any that lives in open notorious fin, deprives himself of his credit, and the Drunkard and Glutton brings diseases on himself, to the shortning his life. And can we think we do at all fear God, when that fear hath so little power over us, that though it be backt with the many present-mischiefs that attend upon sin, it is not able to keep us from them? Surely fuch

buttony fuch men are so far from fearing God, that they rather feem to defie him, refolve to provoke L him, whatfoever it cost them, either in this world or the next. Yet so unreasonably partial are we to our felves, that even fuch as these will pretend to this fear: you may examine multitudes of the most gross scandalous finners, before you shall meet with one that will acknowledge he fears not God. It is strange it should be possible for men thus to cheat themselves; but however it is certain we cannot deceive God, he will not be mockt, and therefore if we will not now so fear as to avoid fin, we shall one day fear when it will be too late to avoid punishment.

Truft.

. 50. A fifth duty to God, is that of TRUST-ING in him, that is, depending and refting on him: and that is first in all dangers, secondly in all wants. We are to rest on him in all our dangers both Spiritual and Temporal. Of the first fort, are all those Temptations, by which we are in danger to be drawn to fin. And in this respect he hath promised that if we refist the Devil he shall flee from us, Jam. 4.7. Therefore our duty is first to pray earnestly for Gods grace to enable us to overcome the In all Biri- Temptation, and secondly, to set our selves manfully to combat with it, not yielding or giving confent to it in the least degree; and whilest we do thus, we are confidently to rest upon God, that his grace will be suffici-

tual dangers.

ent for us, that he will either remove the Sunday temptation, or strengthen us to withstand it.

51. Secondly, in all outward and Tempo- In all Temral dangers we are to rest upon him, as know- poral. ing that he is able to deliver us, and that he will do so if he see it best for us, and if we be fuch to whom he hath promised his protection, that is, such as truly fear him. To this purpose we have many promises in Scripture, Pfal. 34. 7. The Angel of the Lord tarrieth round about them that fear him, and delivereth them: and Pfal. 34.20. The Lord delivereth the fouls of his Saints, and all that put their trust in him shall not be destitute; and divers the like.

Also we have many examples, as that of the three children in the Furnace, Daniel 3. that of Daniel in the Lions Den, Dan. 6. and many others; all which serve to teach us this one lesson, that if we go on conscionably in performing our duty, we need not be difmayed for any thing that can befal us, for the God whom we serve is able to deliver us.

52. Therefore in all dangers we are first Not feek to humbly to pray for his aid, and then to rest deliver our our selves chearfully on him; and affuring selves by our felves that he will give fuch an iffue as shall be most for our good. But above all things, we must be sure to fix our dependance wholly on him, and not to rely on the creatures for help; much less must we seek to deliver our selves by any unlawful means,

comman that is, by the committing of any fin; for that is like Saul, I Sam. 18.7. to go to the witch, that is to the Devil for help; such courses do commonly deceive our hopes at the present, and instead of delivering us out of our straits, plunge us in greater, and those much more uncomfortable ones, because then we want that which is the only suppport, Gods favour and aid, which we certainly forfeit, when we thus feek to rescue our selves by any sinful means. But supposing we could by such a way certainly free our felves from the present danger; yet alas, we are far from having gained fafetybyit; we have only removed the danger from that which was less considerable, and brought it upon the most precious part of us, our Souls; like an unskilful Physician, that to remove a pain from the finger strikes it to the heart; we are therefore grofly mistaken, when we think we have played the good Husband in faving our Liberties or estates, or lives themselves by a sin; we have not faved them, but madly overbought them, laid out our very Souls on them: And Christ tells us how little we shall gain by such bargains, Matt. 16.26. What is a man profited if he shall gain the whole world and lose bis own foul? Let us therefore resolve never to value any thing we can possess in this world at so high a rate, as to keep it at the price of the least sin; but whenever things are driven to such an issue, that we must either part with some perhaps

all our worldly possessions, nay life it self, sommer or elfe commit fin let us then remember that this is the feafon for us to perform that great and excellent duty of taking up the Croft, which we can never fo properly do as in this case; for our bearing of that which we have no possible way of avoiding, can at most be said to be but the carrying of the Cross, but then only can we be faid to take it up, when having a means of escaping it by a sin, we rather chuse to endure the Cross than commit the Sin; for then it is not laid on us by any unavoidable necessity, but we willingly chuse it; and this is highly acceptable with God, yea, withal fo strictly required by him, that if we fail of performing it, when we are put to the trial, we are not to be accounted followers of Christ, for so himself hath expresly toldus, Matt. 16. 24. If any man come after me, let him deny himself, and take up his Croß and follow me; and so again, Mark 8. 34. It were therefore a good point of Spiritual wisdom for us, sometimes by some lower degrees of felf-denial, to fit our felves for this greater, when we shall be called to it; we know he that expects to run a Race will beforehand be often breathing himself, that he may not be foil'd when he comes to run for the prize; in like manner 'twill be fit for us, fometimes to abridge our selves somewhat of our lawful pleasure, or ease, or profit, so that we may get fuch a maftery over our felves,

J. ence to God requires it.

In all wants firitual.

3. And as we are thus to trust on God for deliverance from danger, fo are we likewife for supply of our wants; and those again are either Spiritual or Temporal : our Spiritual want is that of his Grace to enable us to ferve him, without which we can do nothing: and for this we are to depend on him, provided, we negled not the means, which are Prayer and a careful using of what he hath already bestowed on us: For then we have his promile for it, He will give the holy Spirit to them that ask it, Luk. 11.15. and unto him that bath Shall be given, Matth. 25. 29. that is, To him that hath made a good use of that grace he hath already, God will give more. We are not therefore to affright our felves with the difficulty of those things God requires of us, but remember he commands nothing which he will not enable us to perform, if we be not wanting to our felves. And therefore let us fincerely do our parts, and confidently affure our felves God will not fail of his.

Temporal

Bodily wants, and for the supply of them we are likewise to rely on him. And for this also we want no Promises, supposing us to be of the number of them to whom they are made, that is, Gods faithful Servants: They that fear the Lord lack nothing, Pfal. 34.9. and ver. 10. They that seek the Lord shall want no manner

of thing that is good: Again, Psal. 33.18, 19. Sounday
Behold the eye of the Lord is upon them that L
fear him, upon them that hope in his mercy, to
deliver their souls from death, and to feed them
in time of famine. Examples also we have of
this, as we may see in the case of Elijah, and
the poor widow, I Kin. 17. and many others.

55. We are therefore to look up to him for the provision of all things necessary for us, according to that of the Pfalmift, The eyes of all wait upon thee, O Lord, and thou giveft them their meat in due season. And our Saviour hath taught us to pray for our daily bread; thereby teaching us that we are to live in continual dependance upon God for it. Yet I mean not by this, that we should so expect it from God, as to give up our selves to idleness and expect to be fed by Miracles. No, our honest industry and labour is the means by which God ordinarily gives us the necessaries of this life; and therefore we must by no means neglect that, He that will not labour, let him not eat, says the Apostle, 2 Thess. 3. 10. And we may believe God will pronounce the same sentence, and suffer thesorhful person to want even necessary food. Buc when we have faithfully used our own endeavour, then we must also look up to God for his bleffing on it, without which it can never prosper to us. And having done thus, we may comfortably rest our selves on his Providence for such a measure of these outward things as he fees fitteft for us. 56. But

I. are not able to labour, and have no other means of bringing in the necessaries of life to our selves, yet even then we are chearfully to rest upon God, believing that he who seeds the Ravens, will by some means or other, though we know not what, provide for us, so long as he pleases we shall continue in this world, and never in any case torment our selves with carking and distrustful thoughts, but as the Apostle, I Per. 5.7. Cast

all our care on him who careth for us.

57. This is earneftly preft by our Sayiour, Matt.6. where he abundantly shews the folly of this fin of diffrust. The place is a most excellent one, and therefore I shall set it down at large, Verse 25. Therefore I say unto you, Take no thought for your life, what you shall eat, or what you (ball drink; neither for your body what you shall put on; Is not the life more than meat, and the body than raiment? Behold, the Fowls of the Air, for they fow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are you not much better than they? Which of you by taking thought can add one cubit to his stature? And why take ye thought for raiment? Consider the Lilies of the Field how they grow, they toil not, neither do they spin, and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so cloath the grass of the Field, which to day is, and to morrow is

caft into the Oven, ball be not much more cloach Quantity? you, O ye of little Faith? Therefore take no thought, faying, What foall we eat? Or what we shall drink? On wherewithal shall we be clouthed? (for after all these things do the Gentiles feek) for your heavenly Fathen knows eth that ye have need of all these things. But feek ye first the Kingdom of God and his righteousness; and then all these things shall be added mit you. Take there fore no thought for to morrow, for the morrow shall take thought for the things of it felf a sufficient anto the day is the will thereof. I might add many other texts to this purpole, but this is fo full and conving sing, that Isuppose it needlessing villari

1 48. All therefore that I that fay more cond The benefits corning this duty is to put you in mind of the of trusting great benefits of it; as first, char by this salting upon God, you engage and bind him to provide for your Men, you know, whink themselves highly concern didores fail these that depend and trust upon themy and certainly God doch to much more. But then fecondly, there is a great deal of cafe and quiet in the practice of this duty it delivers us from all those carlings and immoderate cares which disquier out minds, break our sleep, and griaw even our very hears. I doubt not but those that have felt them, need not be told they are unealis, but then methinks that tirleaffnels should make us forward to embrace the means for the removing of them

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and so we see it too often doth in unlawful ones; men will cheat, and steel, and lie, and do any thing to deliver themselves from the sear of want. But alas they commonly prove but deceitful remedies; they bring Gods curse on us, and so are more likely to betray us to want, than to keep us from it. But if you defire a certain and unfailing cure for cares; take this of relying upon God.

re. For what should cause that man to fear want that knows he hath one that cares for him, who is All-fufficient, and will not fuffer him to want what is fit for him? If a poor man had but a faithful promise from h wealthy perform that he would never fuffer him to want, lit is fure he would be highly eheered with it, and would not then thinks finto be as carking as he was before; and yes a mana promise may fail us, he may either grow poor and not be able, or he may prove falle and not be willing to make good his word. Burnelknow, God is hubica neigher te impoveribing nor deseit. And therefore bow vile an injury do we offer to him, if we dare not rouft as much upon his promise as we would that of a man? Yea, and how great amischief dowe doour selves by loading our minds with a multitude of vexatious and cormenting cares, when we may fo fecurely caff our but den upon God? I conclude this in the words of the Apostic, Phil. 4.8. Beisereful in nothing, but in everything by prayer and suppli-

supplication with thanksgiving, let your requests Sunday be made known to God on how elongly one has of men.wellash never payed are obedienest

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Of Humility, of Submiffion to Gods Will, in respect of Obedience; of Patience in all forts of sufferings; and of Honour due to God in fee veral ways, in his House, Possession, his Day; Word, Sabraments, &c. Is ob orolda rewed

The great distance be tween God and us.

do nothing, not fo much as to make one but SIXTH Duty to God is HU Humiling MILITY, that is, fuch a fense of our own meanness and his excellency, as may work in us lowly and unfeigned submission to him : This fubmission is twofold : first. to his Will, fecondly, to his Wisdom, J.

2. The submission to his Will is also of submissitwo forts the fubmission either of obedience, on to Gods will in reor patience; that of obedience is our ready spect of obed yielding our selves up to do his Will; so that dience, when God hath by his command made known to us what his pleasure is, chearsfully and readily to fet aboutite. To emble us to this, humility is exceeding necessary; for a proud person is of all others the unaptest to obey, and we fee men never pay an obedience but where they acknowledge the person commanding to be fome way above them, and forit is here. If we be not throughly per-

thine's of our bel sworks.

Sunday II.

fwaded that God is infinitely above us, that we are vileness and nothing in comparison of him, we shall never pay our due obedience.

3. Therefore if ever you mean to obey intirely ( as you must if ever you mean to be faved ) get your hearts possest with the sense of that great unspeakable distance that is between God and you. Confider him as he is a God of infinite Majesty and glory; and we poor worms of the earth; He infinite in power able to do all things, and we able to do nothing, not so much as to make one hair white or black, as our Saviour speaks, Matt. 5. 36. He of infinite purity and holiness, and we polluted and defiled, wallowing in all kind of fins and uncleanness; he unchangeable and constant, and we subject to change and alteration every minute of our lives; He Eternal and Immortal, and we frail mortals, that whenever he taketh away our breath me die, and are turned again to our dust, Pfalm 104.29. Consider all this, I say, and you cannot but acknowledge a wide difference between God and man, and therefore may well cry our with Fob; after he had approacht fo near to God, as to difcern somewhat of his excellency, Job 42. 56. Now mine eye feeth thee, wherefore I abbor my self and repent in duft and afbes. Very 13 Von der out one brief

The great distance between God and us.

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The unworthiness of our best works. 4. And even when this Humility hath brought us to obedience, it is not then to be east off as if we had no further use of it; for

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there is still great use, nay necessity of it, to Sunday keep us from any high conceits of our performances, which if we once entertain, it will blaft the best of them, and make them utterly unacceptable to God; like the ftrictness of the Pharssee, which when once he came to boast of the Publican was preferred before him, Luke 18. The best of our works are so full of infirmity and pollution, that if we compare them with that perfection and purity which is in God, we may truly fay with the Prophet, All our righteousnesses are as filthy rags, Isaiah 64.6. and therefore to pride our selves in them, is the same madness, that it would be in a beggar to brag of his apparel, when it is nothing but vile rags and tatters. Our Saviours precept in this matter must always be remembred, Luk. 17. 10. When you have done all those things which are commanded you, say, We are unprofitable fervants; if when we have done all, we must give our selves no better a title, what are we then to esteem our selves, that are so far from doing any confiderable part of what we are commanded? Surely that worser name of flothful and wicked fervant, Matt. 25.26. we have no reason to think too bad for us.

5. A second fort of Submission to his Will, Submission is that of Patience; this stands in suffering in reflect his will, as that of obedience did in acting it, and is nothing else, but a willing and quiet yielding to whatever afflictions it

D 3

pleases

runbay pleases God to lay upon us. This the forementioned humility will make easie to us for when our hearts are throughly possest with that reverence and esteem of God, it will be impossible for us to grudge or murmur at whatever he does. We fee an infrance of it in Old Eli, I Sam. 3. who after he had heard the fad threatnings of God against him, of the destruction of his family, the loss of the Priesthood, the curting off both his fons in one day, which were all of them afflictions of the heaviest kind, yet this one consideration, that it was the Lord, enabled him calmly and quietly to yield to them; faying, Let him do what feemeth him good, Verse 18. The fame effect it had on David, in his fuffering, Pfal. 39. 9. I was dumb, I opened not my mouth because thou didst it. God's doing it filenced all murmurings and grumblings in him. And so must it do in us, in all our afflictions, if we will indeed approve our 

6. For furely you will not think that child hath due humility to his Parent, or that fervant to his Mafter, that when they are corrected, shall flie in the Fathers or Mafters face. But this do we whenever we grudge and repine at that which God lays upon us. But belides the want of Humility in our so doing there is also a great want of justice in it; for God hath, as we are his creatures, a Right to do with us what he will, and there-

therefore for us to relift that right of his is someting the highest injustice that can be; nay, farther it is also the greatest folly in the world, for it is only our good that God aims at in afflicting us; that heavenly Father is not like our earthly ones, who fometime correct their children only to fatisfie their own angry humour, nor to do them good. But this is fubject to no fuch frailties, He doth not afflict willingly, nor grieve the children of men, La.3.33. They are our fins, which do not only give him just cause, but even force and necessitate him to punish us. He carries to us the bowels and affections of the renderest Father: now when a father fees his child stubborn and rebellious. and running on in a course that will certainly undo him, what greater act of Fatherly kindness can he do than chasten and correct him to fee if by that means he may amend him?nay indeed he could not be faid to have true kindness to him if he should not. And thus it is with God when he fees us run on in fin either he must leave off to love us, and so leave us to our selves to take our own course. and that is the heaviest curse that can befal any man; or elfe if he continue to love us, he must correct and punish us to bring us to amendment. Therefore whenever he strikes, we are in all reason, not only patiently to lie under his rod, but (as i may fay) kifs it Thankfulalso; that is, be very thankful to him, that he Gods coris pleased not to give us over to our own hearts rections. BONE

lufts,

care of us; fends afflictions, as so many messengers to call us home to himself. You fee then how gross a solly it is to murmur at those stripes which are meant so graciously; it is like that of a froward Patient, which reproches and reviles the Physician that comes to cure him, and if such a one be left to die of his disease, every one knows whom he is to thank for it.

Fruitfulness under them. thankfulness neither under afflictions, that is the full of our Duty in this matter; we must have fruitfulness also, or all the rest will stand us in no stead. By fruitfulness I mean the bringing forth that, which the afflictions were sent to work in us; viz. the amendment of our lives To which purpose in time of affliction it is very necessary for us to call our selves to an account, to examine our hearts and lives, and search diligently what sins lie upon us, which provoked God thus to smite us, and what so ever we find our selves guilty of, humbly to confess to God, and immediately to forsake for the rest of our time.

In all forts of sufferings. 8. Alf I shall add concerning this duty of patience, is, that we are as much bound to it in one fort of sufferings, as another, whether our sufferings be so immediately from Gods hand, that no creature hath any thing to do in it, as sickness, or the like; or whether it be such, wherein men are the instruments of afflicting

afflicting us. For it is most fure when any Sunday man does us hurt, he could not do it without Gods permission and sufferance, and God may as well make them the instruments of punishing us, as do it more directly by himfelf; and it is but a counterfeit patience; that pretends to fubmit to God, and yet can bear nothing from men; we see holy 706, who is fet forth to us as a pattern of true patience, made no such difference in his afflictions; he took the loss of his Cattel, which the Chaldeans and Sabeans robb'd him of. with the very same meekness with which he did that which was confumed by fire from Heaven. When therefore we fuffer any thing from men, be it never so unjustly in respect of them, we are yet to confess it is most just in respect of God, and therefore instead of looking upon them with rage and revenge, as the common custom of the world is, we are to look up to God, acknowledge his Justice in the affliction, begging his pardon most earnestly for those sins, which have provoked him to fend it, and patiently and thankfully bear it, till he shall see fit to remove it; still faying with Job, Bleffed be the name of the Lord.

9. But I told you Humility contained in submiffion it a submission not only to his Will, but also to Gods to his Wildom; that is, to acknowledge him infinitely Wife, and therefore that whatever he doth, is best and fittest to be done. And

11. In bis commands.

bombay this we are to confess both in his commands. and in his disposing and ordering of things: First, whatsoever he commands us either to believe or do we are to submit to his Wifdom in both to believe whatfoever he bids us believe, how impossible soever it seems to our shallow understandings, and to do whatever he commands us to do, how contrary foever it be to our fleshly Reason or humour, and in both to conclude, that his Commands are most fit and reasonable however they appear to us. A bank a second

In bis di-Bofals.

to. Secondly, we are to submit to his Wisdom in respect of his Disposal and ordering of things; to acknowledge he disposes all things most Wisely, and that not only in what concerns the world in general; but alfo in what concerns every one of us in particular; so that in what condition soever he puts us, we are to affure our felves it is that which is best for us. since he chuses it for us who cannot erre. And therefore never to have impatient desires of any thing in this world, but to leave it to God to fit us with fuch an estate and condition as he sees best for us, and there let us quietly and contentedly rest; yea, though it be such as of all others we should least have wish'd for our felves. And this furely cannot but appear very reasonable to any that hath humility; for that having taught him, that God is infinitely wife, and he very foolish, he can

never

never doubt but that it is much more for his sunday good that God should chuse for him than he for himself: even as it is much more for the childs good to have the Parent chuse for it. than to be left to those filly choices it would make for it felf, For how many times would it cut, and burn, & mischief it self if it might have every thing it defires! And fuch children are we, we many times eagerly defire those things which would undo us if we had them. Thus many times we wish for Wealth, and Honour, and Beauty, and the like, when if we had them they would only prove snares to us, we should be drawn into sin by them. And this God, who knows all things, fees, though we do not, and therefore often denies us those things which he sees will tend to our mischief, and it is his abundant mercy that he dorh so. Let us therefore when ever we are disappointed of any of our aims and wishes, not only patiently but joyfully Submit to it, as knowing that it is certainly best for us, it being chosen by the unerring wildom of our heavenly Father.

that is, the paying him such a reverence and respect as belongs to so great a Majesty. And this is either inward or outward. The inward is the exalting him in our hearts, having always the highest and most excellent esteem of him. The outward is the manifesting and shewing forth that inward; and

that

Sunday 11.

that is the first general in the whole course of our lives, the living like men that do indeed carry that high esteem of God. Now you know if we bear any special Reverence but to a man, we will be careful not to do any foul or base thing in his presence, and so if we do indeed honour God, we shall abhors to do any unworthy thing in his sight. But God sees all things, and therefore there is no way to shun the doing it in his sight if we do it at all; therefore if we do thus reverence him, we must never at any time do any sinful thing.

Several ways of bonouring God. nouring God, there are many particular acts by which we may honour him, and these acts are divers according to the several particulars about which they are exercised. For we are to pay this honour not only immediately to himself, but also by a due estimation and account of all those things that nearly relate or belong to him. Those are especially six; first, his House; secondly, his Revenue or income (as I may say) thirdly, his Day, sourthly, his Word, sisthly, his Sacraments, and sixthly, his Name; and every one of these is to have some degree of our Reverence and Esteem.

In bis House. which being the place set apart for his publick worship, we are to look on it, though not as holy in respect of it self, yet in respect

of

of its use, and therefore must not prophane it suntag by employing it to uses of our own. This Christ hath taught us by that act of his, Mar. 21.12. in driving the buyers and fellers out of the Temple, saying, My house is called the house of Prayer : And again, John 2.16 Ninke not my Fathers house a house of Merchandize. By which it is clear, Churches are to be used only for the services of God, and we are to make that the only end of our coming thither, & not to come to Church as to a Market to make bargains or dispatch businesses with our neighours, as is too common among many. But when ever thou entrest the Church, remember that it is the House of God. a place where he is in an especial manner present, and therefore take the counsel of the wife man, Ecclef. 5. 1. and keep thy foot when thou goeft into the house of God; that is, behave thy felf with that godly awe and reverence which belongs to that great Majesty thou art before. Remember that thy bufiness there is to converse with God, and therefore thut out all thoughts of the world, even of thy most lawful business, which though they be allowable at another time, are here finful. How fearful a guilt is it then to entertain any fuch thoughts as are imthemfelves wicked? It is like the treason of Judus, who pretended indeed to dome to kils his Master, but brought with him a band of Souldiers to apprehend him, Matthiab. We make

IIM

II. ferving and worshipping God, but we bring with us a train of his enemies to provoke and despite him. This is a wickedness that may outvie the prophaneness of these days, in turning Churches into Stables; for finful and polluted thoughts are much the worse fort of beafts.

His posses-

longs, is his Revenue or Income; that is, whatfoever is his peculiar possessions, ser apart for the maintenance of those that attend his Service; those were the Priests in time of the Law, and Ministers of the Gospel now with us. And whatever is thus set apart, we must look on with such respect as not to dare to turn it to any other use. Of this fort some are the free will offerings of men, who have sometimes of their own accord given some of their Goods or Land to this Holy use; and whatsoever is so given, can neither by the person that gave, nor any other be taken away, without that great sin of Sacriledge.

the fews, and hathalways been in all Christian Nations, fornething allotted by the Law of the Nation for the Support and maintenance of those that attend the service of God. And it is but just and necessary it should be so, that those who by undertaking that Calling are taken off from the ways of gaining a livelihood in the world, should be provided for

therefore it is most reasonable, which the II. Apostle urges in this matter, I Cor. 9. 11. If me have some unto you spiritual things, is it agreat thing if me shall reap your varial things? That is, it is most unreasonable for men to grudge the bestowing a few carnal things, the outward necessaries of this remporal life, on them from whom they receive spiritual things, even instruction and affishance to wards the obtaining of an eternal life.

this use, may by no means be employed to fin of saany other. And therefore those Tithes which critedge. are here by Law allotted for the maintenance of the Ministery must by no means be kept back, nor any pricks or thifts used to avoid the payment either in whole on in part. For firsto sit is certain; that it is as truly thefe as any other robbery can be Ministers havingright to their Tithes by the fame Law. which gives any other man right to his B state But then secondly, it is another manner of robbery than we think of it is a robbing of God, whose Service they were given to maintain; and that you may not doubt the trush of this, it is no more than God himself hath feid ofic, Malos Will a man rob Goal Let ge have robbed me; yet at Sign Taberain have me robbed thee? In Tithes and Offerings. Hereit is most plain that in Gods account the withholding Tithes is a robbing of him. And

bunday if you please you may in the next verse see what the gain of this robbery amounts to, ye are cursed with a curse. A curse is all is gotten by it; and common experience shews us, that GODS vengeance doth in a remarkable manner purfue this fin of Sacriledge, whether it be that of withholding Tithes, or the other of feizing on those polfessions, which have been voluntarily confe-The punish crated to God. Men think to enrich them-

felves by it, but it usually proves directly contrary; this unlawful gain becomes fuch a Canker in the estate, as often eats out even that we had a just title to. And therefore if you love (I will not fay your fouls but) your estates, preserve them from that danger by a firich care never to meddle with any thing fet apart for God on w minerimaer streag

The Times

17. A Third thing, wherein we are to exfor bis fer- press our Reverence to God, is the hallow. ing of the Times fet apart for his Service. He who hath given all our time, requires fome part of it to be paid back again as a tent prtribute of the whole. Thus the Jens kept holy the seventh day, and we Christians the Lords day. Sunday or Lords day; the Jews were in their

Sabbath especially to remember the Creation of the world, and we in ours, the Refurrection of Christ, by which a way is made for us into that better world we expect hereafter. Now this day thus fet apart, is to be employ ed in the Worthip and Service of God, and that

that first more solemnly and publickly in the Sunday Congregation, from which no man must then absent himself without a just cause: and secondly, privately at home in praying with, and instructing our Families, or else in the yet more private duties of the closet; a mans own private Prayers, Reading, Meditation, and the like

And that we may be at leifure for these,a Rest from all worldly business is commanded; therefore let no man think that a bare rest from labour is all that is required of him on the Lords day, but the time which he faves from the works of his calling, he is to lay out on those spiritual duries. For the Lords Day was never ordained to give us a pretence for idleness, but only to change our imployment from worldly to heavenly, much less was it meant that by our rest from our callings we should have more time free to bestow upon our fins, as too many do, who are more constant on that day at the Alehouse than the Church. But this Rest was commanded, first to shadow out to us that Rest from sin which we are bound to all the days of our lives. And secondly to take us off from our worldly bufiness, and to give ustime to attend the service of God, and the need of our fouls. are to keep in that manue

18. And furely if we rightly confider it, it is a very great benefit to us that there is fuch a fet time thus weekly returning for that purpole,

buttong purpose. We are very intent and busie upon the world, and if there were not some such II. time appointed to our hands, it is to be doubted we should hardly allot any our felves: And then what a starved condition must these poor souls of ours be in, that shall never be afforded a meal? Whereas now there is a constant diet provided for them; every Sunday, if we will conscionably employ it, may be a festival day to them, may bring them in such spiritual food, as may nourish them to eternal life. We are not to look on this day with grudging, like those in Amos 8. 5. who ask, When will the Sabbath be gone, that we may fet forth wheat? As if that time were utterly loft which were taken from our worldly bufiness. But we are to confider it, as the gainfullest, as the joyfullest day of the week, a day of harvest, wherein we are to lay up in ftore for the whole week, nay for our whole lives.

The Feasts of the Church.

day, there are other times which the Church hath let apart for the remembrance of some special mercies of God, such as the Birth and Resurrection of Christ, the descent of the Holy Ghost, and the like, and these days we are to keep in that manner which the Church hath ordered, to wit, in the solemn worship of God, and in particular thanksgiving for that special blessing we then remember. And surely

furely whoever is truly thankful for those sunday rich mercies, cannot think it too much to fer apart fome few days in a year for that

purpole.

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But then we are to look that our Feafts be truly spiritual, by imploying the Day thus holily, and not make it an occasion of intemperance and disorder, as too many, who confider nothing in Christmas and other good times, but the good cheer and jollity of them. For that is doing despight in stead of honour to Christ, who came to bring all purity and soberness into the world; and therefore must not have that coming of his remembred in any other manner.

20. Other days there are also set apart in memory of the Apostles and other Saints, wherein we are to give hearty thanks to God, for his graces in them; particularly, that they were made instruments of revealing to us Christ Jesus, and the way of salvation, as you know the Apostles were by their Preaching throughout the world. And then farther, we are to meditate on those Examples of holy life they have given us, and flir up our felves to the imitation thereof. And whoever does uprightly fer himself to make these uses of these several Holy-dayes, will have cause by the benefit the shall find from them, to thank, and not to blame the Church fer ordering them.

to us to he was his Wall and our durk. And 21:AD6

Sunday 11 The fafts.

21. Another fort of days there are, which we are likewise to observe, and those are days of Fasting and Humiliation; and whatever of this kind the Church enjoyns, whether constantly at set times of the year, or upon any special and more sudden occasion, we are to observe in such manner as she diresisthat is, not only a bare abstaining from meat, which is only the bodies punishment; but in afflicting our fouls, humbling them deeply before God, in a hearty confessing, and bewailing of our own, and the Nations fins, and earnest prayer for Gods pardon and forgiveness, and for the turning away of those judgments which those sins have called for: but above all, in turning our selves from our fins, loofing the bands of wickedness, as Ifaiah speaks, Chap. 58.6. and exercising our selves in works of mercy, dealing our breadto the hungry, and the like, as it there follows.

The boly

Scriptures.

Gods word 22. Fourthly, we are to express our Reverence to God, by honouring his Word; and this we must certainly do if we do indeed honour him, there being no furer fign of our despising anyperson, than the setting light by what he fays to us; as on the contrary, if we value one, every word he speaks will be of weight with us. Now this Word of God is expresty contained in the holy Scriptures, the Old and New Testament, where he speaks to us to shew us his Will and our duty. And

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therefore to this word of his, we are to bear bunday a wonderful respect, to look upon it, as the rule by which we must frame all the actions of our life; and to that end to fludy it much. to read in it as often as we can, if it may be, never to let a day pass us without reading or

hearing some part of it read.

23. But then that is not all: we must not only read, but we must mark what we read, we must diligently observe, what Duties there are which God commands us to perform, what faults they are, which God there charges us not to commit, together with the rewards promised to the one, and the punishment threatned to the other. When we have thus marked, we must lay them up in our memory; not so loosely and carelelly that they shall presently drop out again; but we must so fasten them there by often thinking and meditating on them, that we may have them ready for our use. Now that use is the directing of our lives; and therefore whenever we are tempted to the committing of any evil, we are then to call to mind, This is the thing which in such a Scripture is forbidden by God, and all his vengéances threatned against it; and so in like manner when any opportunity is offered us of doing good, to remember, This is the duty which I was exchorted to in such a Scripture, and such glorious rewards promised to the doing of it; and by these considerations strengthen our selves

sunday for resistance of the evil and performance of

II. the good.

24. But besides this of the written Word, it hath pleased God to provide yet farther for our instruction by his Ministers, whose office it is to teach us Gods Will, not by faying any thing contrary to the written Word (for what soever is so, can never be Gods Will) but by explaining it, and making it easier to our understandings, and then applying it to our particular occasions, and exhorting and ffirring us up to the practice of it; all which is the end at which first their Catechizing and then their Preaching aimeth. And to this we are to bear allo a due respect by giving diligent heed thereto, not only being prefent at Catechizings and Sermons, and either fleep out the time, or think of somewhat elfe, but carefully marking what is faid to us. And furely if we did but rightly confider, how much it concerns us, we should conclude it very reasonable for us to do so.

Catechi-

25. For first, as to that of Catechizing, it is the laying the foundation upon which all Christian practice must be built; for that is the teaching us our duty, without which it is impossible for us to perform it. And though it is true, that the Scriptures are the Fountains, from whence this knowledge of duty must be fetch d, yet there are many who are not able to draw it from this Fountain themselves, and therefore it is absolutely necessary

by others.

26. This Catechizing is generally lookt on as a thing belonging only to the youth, and so indeed it ought, not because the oldest are not to learn, if they be ignorant, but because all children should be so instructed, that it should be impossible for them to be ignorant when they come to years. And it nearly concerns every Parent, as they will free themselves from the guilt of their Childrens eternal undoing, that they be careful to fee them instructed in all necessary things; to which purpose it will be fit early to teach them some short Catechism, of which fort none fo fit as the Church Catechism ; yet are they not to rest on these endeavours of their own, but also to call in the Ministers help, that he may build them up farther in Christian knowledge.

have very much neglected this Duty, and by that means it is that such multitudes of men and women that are called Christians, know no more of Christ, or any thing that concerns their own Souls, than the meerest Heathen.

28. But although it were their Parents fault that they were not instructed when they were young, yet it is now their own, if they remain still ignorant; and it is sure it will be their own ruine and misery if they wilfully

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embay continue fo. Therefore whoever it be, of what age or condition soever, that is in this ignorant effate, or in any fuch degree of it, that he wants any part of necessary saving knowledge, let him as he loves his foul, as ever he would escape eternal damnation seek out for instruction, and let no fear of shame keep any from it: for first it is certain the shame belongs only to the wilful continuing in ignorance, to which the defire of learning is directly contrary, and is fo far from a shameful that it is a most commendable thing, and will be fure to be so accounted by all wise and good men. But secondly, suppose some prophane, senseless people should deride it, wet fure that fhame were in all reason to be undergone joyfully, rather than venture on that confusion of face which will at the day of Judgment befal those who to avoid a little false shame amongst men, have gone on in a wilful ignorance of their duty, which ignorance will be for far from excusing any sins they shall commit, that it adds one great and heavy fin to all the reft, even the despifing that knowledge which is offered to them. How hainous a fin that is you may learn in the first Chapter of the Proverbs; where hating knowledge, verse 29 is said to be the thing that draws down those sad vengeances forementioned, even Gods forlaking men, laughing at their calamity instead of helping them: which is of all other conditions

tions in the world the most miserable; and summap furely they are madly desperate that will run themselves into it. sand a las amo live and a

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29. As for those who have already this foundation laid by the knowledge of the grounds of Christian Religion, there is yet for them a farther help provided by Preach Preaching. ing. And it is no more than needs, for, God knows, those that understand their duty well enough are too apt to forget it; nay, sometimes by the violence of their own lusts to transgress it even when they do remember it, and therefore it is very useful we should be put in mind of it to prevent our forgetting, and also often exhorted and affifted to withstand those lusts which draw us to those transgressions. And to these purposes preaching is intended, first, to warn us to be upon our guard against our spiritual enemy, and then to furnish us with weapons for the fight; that is, fuch means and helps as may best enable us to beat off temptations and get the victory over them.

30. Since therefore this is the end of Preaching we must not think we have done our duty when we have heard a Sermon, though never so attentively, but we must lay up in our hearts those instructions and advices we there meet with, and use them faithfully to that end of overcoming our fins. Therefore whenever thou comest to the Physician of thy Soul, do as thou wouldst with

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punday the Physician of thy Body; thou comest to him not only to hear him talk and tell thee what will cure thee, but also to do according to his directions; and if thou doft not so here. thou art as vain as he that expects a bare receipt from his Doctor shall cure him, though he never make use of it. Nay, thou art much more vain and ridiculous, for that, though it do him no good, will do him no harm, he shall never be the worse for having been taught a medicine, though he use it not but in these Spiritual Receipts it is otherwise; if we use them not to our good, they will do us a great deal of harm, they will rife up in Judgment against us, and make our condemnation fo much the heavier. Beware therefore not to bring that danger upon thy felf, but when thou hast heard a Sermon, consider with thy self what directions there were in it for enabling thee to eschew evil, or to do good. And if there were any thing especially concern'd thine own bosom finilay that close to thy heart, and all the week after make it matter of meditation; think of it even whilest thou are at thy work, if thou wantest other time; and not only think of it, but fet to the practice of it, do what thou wert advised to, for the subduing fins, and quickening grace in thee. Finally, look carefully to practife the counsel of the Apostle, James 1.22. Be ye doers of the Word, not hearers only, deceiving your own fouls. To hope for good

good from the Word without doing it, is, it Sunbag feems, nothing but a deceiving our felves: Let us never therefore measure our godliness by the number of Sermons which we hear, as if the hearing many were the certain markof a good Christian; but by the store of fruit we bring forth by them, without which all our hearing will serve but to bring us into that heavier portion of stripes, which belongs to him that knows his Masters will and does it not, Luk. 12.47. But this reverence which is due to Preaching we must not pay to all that is now adays called fo, for God knows there are many false Prophets gone out into the world as the Apostle speaks, 1 Joh. 4. 1. And now, if ever, is that advice of his necessary, To try the spirits whether they be of God. But what I have faid, I mean only of the Preaching of those who first have a lawful calling to the Office, and fecondly frame their doctrine according to the right rule, the written Word of God. But if any man fay, he is not able to judge whether the Doctrine be according to the Word or no, let him at least try it by the common known rules of duty which he doth understand, and if he find it a doctrine giving men liberty to commit those things which are by all acknowledged fins, fuch as Rebellion, Injustice, unmercifulness, uncleannels, or the like, he may conclude, it is utterly contrary to God and his Word, and then abhorrence, and not reverence belongs to it.

31. Fifthly,

Sunday II. The Sacra-

31. Fifthly, we are to express our honouring of God by reverencing his Sacraments: those are two, Baptism, and the Supper of the Lard, And this we are to do, First by our high esteem of them, secondly, by our reverent ulage of them; we are first to prize them at a high rate, looking on them, as the instruments of bringing us to the greatest bleffings we can receive. The first of them, Baptism, that enters us into Covenant with God, makes us members of Christ, and so gives us right to all those precious benefits that flow from him, to wit, pardon of fins, fanctifying grace, and heaven it felf, on condition we perform our parts of the Covenant. And as for the Lords Supper, that is not only a fign and remembrance of Christ and his Death; but it is actually the giving Christ, and all the fruits of his death to every worthy receiver; and therefore there is a most high estimation, and value due to each of them.

of Bap-

place we must shew our reverence in our usage of them; and that, first, Before; secondly, At; thirdly, After the time of Receiving them. It is true that the Sagrament of Baptism being now administred to us, when we are Infants, it is not to be expected of us, that we should in our own persons do any thing, either before or at the time of receiving it; those personmances were strictly required of all persons, who were Baptized

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when they were of years. But for us it fuffi- soundar ces to give us this right to Baptism, that we are born within the pale of the Church, that is of Christian Parents; and all that is required at that time is, what we can only perform by others, they in our stead promising that when we come to years we will perform our parts of the Covenant. But by how much the less we are then able to do so much, the greater bond lies on us to perform those after duties required of us, by which we are to supply the want of the former.

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33. Now if you would know what those The vow of duties are, look over those promises which Baptism. your Godfathers and Godmothers then made inyour name, and you may then learn them. I cannot give you them in a better form than that of our Churches Catechism, which tells us, That our Godfathers and Godmothers did promise and vow three things in our names; first, that we should for sake the Devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh. Where, by the Devil is meant, first, the worshipping of all false gods, which is indeed but worshipping the Devil: Alfin which at the time of Christs coming into the World was very common, most part of Mankind then living in that vile idolatry. And therefore when Baptism was first ordained, it was but needful to make the forfaking those false gods a principal part of the vow. And though those

bunday false worships are now much rarer, yet there was one special part of them, which may be IL feared to be yet too common among us, and that is all forts of uncleanness, which though we do not make Ceremonies of our Religion. as the Heathens did of theirs, yet the committing thereof is a most high provocation in Gods eyes, such as drew him to destroy whole Cities with fire and brimftone, as you mayread, Ge. 19. Nay, the whole world with water, Gen. 6. and will not fail to bring down judgments, and strange ones, on any that continue therein: and therefore the forfaking them well deferves to be lookt on as an especial part of this promise. Besides this, all dealing with the Devil is here vowed against, whether it be by practifing witchcraft our felves, or confulting with those that do, upon any occasion whatever, as the recovery of our health, our goods, or whatever elfe; for this is a degree of the former fin, it is the forfaking of the Lord, and fetting up the Devil for our God,

whilest we go to him in our needs for help.

34. But we also renounce all the works of the Devil; and those are either in general all those that the Devil tempts us to, or else those particular kinds of sin which have most of his image on them; that is, those which he himself most practises, such are Pride (which brought him from being an Angel of light to the accursed condition he is now in) and Lying; he is, as our Saviour saith;

Joh:

Job. 8.44. A Lyar, and the Father of it; and Sunday fuch also are Malice and Envy, especially Killing and Destroying of others, for he was a murderer from the beginning, Joh. 8.44. But above all there is nothing wherein we become so like him, as in Tempting and drawing others to fin, which is his whole trade and bufiness, & if we make it any part of ours, we become like that roaring Lyon, that goes about seeking whom he may devour, I Pet. 5.8.

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35. The second thing we Vow to forfake, is the Pomps and vanities of this wicked world. By the pomps and vanities there are feveral things meant; some of them such as were used by the Heathens in some unlawful sports of theirs, wherein we are not now fo much concern'd, there being none of them remaining among us; but besides that there is meant all excess, either in diet, or sports, or apparel, when we keep not those due measures, which either by the general rules of sobriety, or the particular circumstances of our qualities and calling we are bound to. Next by the wicked world, we may understand, first, the wealth and greatness of the world, which though we do not fo totally renounce, that it is unlawful for a Christian to be either rich or Great, yet we thus far promise to forfake them, that we will not fet our hearts upon them, nor either get or keep them by the least unlawful means. Secondly, by the wicked world, we may understand the BRANCE

bunday the companies and customes of the world, which so far as they are wicked, we here renounce; that is, we promise never to be drawn by company to the commission of a fin, but rather to forfake the most delightful company than to be enfnared by it; nor yet by custom, but rather venture the shame of being thought fingular, ridiculous persons, walk as it were in a path by our felves, than put our selves into that broad way that leads to destruction, by giving our selves over to any finful custom how common soever it be grown. If this part of our vow were but throughlyconfidered, it would arm us against most of the temptations the world offers us, company and custom being the two special instruments by which it works on us.

36. A third thing we renounce, is all the finful lusts of the flesh; where the flesh is to be understood in that sence wherein the Scripture often uses it, for the fountain of all disordered affections. For though those unclean defires which we ordinarily call the lusts of the flesh are here meant, yet they are not the only things here contained, there being divers other things which the Scripture calls the works of the flesh; I cannot better inform you of them than by fetting down the lift S. Paul gives of them, Gal 5. 19,20, 21, Now the works of the flesh are manifest, which are thefe, adultery, fornisation, uncleannes, lascivionsness, idelatry, witchwaft, batred, vatianee,

riance, emulations, wrath, strife, seditions, he- Sunday refies, envyings, murders, drunkenne f, revellings and such like. This with those other descriptions you will find scattered in several places of Scripture, will shew you there are many things contained in this part of your vow, the forfaking all the finful lufts of the flesh.

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37. The second thing our Godfathers and Godmothers promised for us, was, that we (bould believe all the Articles of the Christian Faith. These we have summed up together in that which we call the Apostles Creed; which fince we promife to believe, we are supposed also to promise to learn them, and that not only the words, but likewise the plain sense of them; for who can believe what he either never heard of, or knows not any thing of the meaning of it? Now by this believing is meant not only the confenting to the truth of them, but also the living like them that do believe: As for example, our believing that God created us should make us live in that subjection and obedience to him which becomes Creatures to their Creator; the believing that Christ Redeemed us, should make us yield up our selves to him as his purchase, to be disposed wholly by him and employed only in his fervice. The believing a judgment to come should give us care fo to walk that we may not be condemned in it. And our believing the life everlafting, should make us diligent fo to employ

II. lasting life may be a life of joy, not of misery to us. In this manner from all the articles of the Creed, we are to draw motives to confirm us in all Christian Practice, to which end it is that our learning and believing of them tends, and therefore without it we are very far from making good this part of our Vow, the believing all the Articles of the Chri-

Stian Faith.

38. The last part of our Vow is, that we Should keep Gods holy will & Commandments, and malk in the same all the days of our lives. Where by our keeping Gods holy will and Commandments, is meant our doing of all those things, which he hath made known to us to be his will we should perform; wherein he hath given us his holy word to instruct us, and teach us, what it is that he requires of us, and now he expects that we should faithfully do it without favouring our felves in the breach of any one of his commands. And then in this entire obedience, we must walk all the days of our lives: that is, we must go on in a constant course of obeying God; not only fetch some few steps in his ways, but walk in them, and that not for some part of our time, but all the days of our lives, never turn out of them, but go on constantly in them, as long as we live in this world.

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thall add concerning it, is only to remember Sunvay you how nearly you are concern'd in the keeping it : and that first in respect of justice, fecondly, in respect of advantage and benefit. That you are in justice bound to it, I need fay no more but that it is a promise, and you know justice requires of every man the keeping of his promise. But then this is of all other promises the most solemn and binding, for it is a Vow, that is, a promise made to God; and therefore we are not only unjust, but forsworn, whenever we break any part of it.

40. But secondly, we are also highly concerned to keep it, in respect of our own benest. I told you before, that Baptism entred us into Covenant with God; now a covenant is made up of two parts, that is, something promised by the one party, and something by the other of the parties that make the Covenant. And if one of them break his part of the Covenant, that is, perform not what he hath agreed to, he can in no reason look that the other should make good his. And so it is here, God doth indeed promise those benefits before mentioned, and that is his part of the Covenant. But then we also undertake to perform the feveral things contained in this Vow of Baptism, and that is our part of it, and unless we do indeed perform them, God is not tied to make good his; and so we forseit all those precious benefits

combag and advantages, we are left in that natural and miserable estate of ours, children of wrath, II. enemies to God, and heirs of eternal damnation. And now what can be the pleasure that any or all fins can afford us, that can make us the least degree of recompence for such a loss, the loss of Gods favour and grace here, and the loss of our own Souls hereafter? For as our Saviour faith, Mark 8. 36. What shall it profit a man if he shall gain the whole world and lose his own foul? Yet this mad bargain we make when ever we break any part of this our Vow of Baptism. It therefore most nearly concerns us to confider fadly of it, to remember that every fin we commit is a direct breach of this our Vow, and therefore when thou art tempted to any fin, seem it never so light, say not of it as Lot did of Zoar, Gen. 19. 20. Is it not a little one? But confider that whatever it is, thou hast in thy Baptism vowed against it, and then be it never so little it draws a great one at the heels of it, no less than that of being forsworn, which whoever commits, God hath in the third Commandment pronounced, He will not hold him guiltless. And that we may the better keep this Vow, it will be very useful often to repeat to our felves the feveral branches of it, that so we may still have it ready in our minds to fet against all temptations; and furely it is so excellent a weapon, that if we do not either cast it aside, or use it very negligently,

ligently, it will enable us by Gods help, to Sunday put to flight our spiritual adversary. And this III. is that reverence we are to pay to this first Sacrament, that of Baptism.

## SUNDAY

Of the Sacrament of the Lords Supper, Of preparation before, as examination; of Repentance, Faith, Obedience, of doties to be done at the Receiving and afterwards,&c.

TOW follows the Reverence due to the Sacrament of the LORDS SUPPER; and The Lords in this I must follow my first division, and Supper. fet down first, what is to be done Before; fecondly, At; thirdly, After the time of Receiving; for in this Sacrament we cannot be excused from any one of these though in the former we are.

And first, for that which is to be done Things to Before, S. Paul tells us it is Examination, be done be-I Cor. 11.28. But let a man examine himself, fore reand so let him eat of that bread and drink of that sup. But before I proceed to the particulars of this Examination, I must in the general tell you, that the special business we have to Examinado in this Sacrament, is to repeat and renew tion. that Covenant we made with God in our Baptism, which we having many wayes grievously broken, it pleases God in his great

Sombay mercy to suffer us to come to the renewing of it in this Sacrament, which if we do in fincerity of heart he hath promised to accept us, and to give us all those benefits in this, which he was ready to bestow in the other Sacrament, if we had not by our own fault forfeited them. Since then the renewing of our Covenant is our business at this time, it follows that these three things are necessary towards it : First, that we understand what the Covenant is; Secondly, that we confider what our Breaches of it have been; and thirdly, that we resolve upon a strict observance of it, for the rest of our life. And the trying our selves in everyone of these particulars is that examination which is required of us before we come to this Sacrament.

we understand what this Covenant is; this is exceeding necessary, as being the foundation of both the other, for it is neither possible to discover our past sins nor to settle purposes against them for the future without it. Let this therefore be your first business, Try whether you rightly understand what that Covenant is which you entred into at your Baptism, what be the mercies promised on Gods part, and the Duties on yours. And because the Covenant made with each of us in Baptism is only the applying to our particulars the Covenant made by God in Christ with all mankind in general, you are to con-

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fider whether you understand that; if you Sunday do not, you must immediately seek for in- III. struction in it. And till you have means of gaining better, look over what is briefly faid in the entrance to this Treatife concerning the SECOND COVENANT, which is the foundation of that Covenant which God makes with us in our Baptism. And because you will there find, that obedience to all Gods Commands is the condition required of us, and is also that which we expresly Vow in our Baptism, it is necessary you should likewise know what those Commands of God are. Therefore if you find you are ignorant of them, never be at rest till you have got your felf instructed in them, and have gained fuch a measure of knowledge as may direct you to do that Whole Duty of Man which God requires. And the giving thee this instruction is the only aim of this Book, which the more ignorant thou art, the more earnestly I shall intreat thee diligently to read. And if thou hast heretofore approacht to this Holy Sacrament in utter ignorance of these necessary things, bewail thy sin in so doing, but presume not to come again till thou hast by gaining this necessary knowledge fitted thy felf for it, which thou must haften to do. For though no man must come to the Sacrament in fuch ignorance, yet if he wilfully continue in it, that will be no excuse to him for keeping from this holy Table.

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Sunday 111.

Sins.

Several forts.

4. The second part of our examination is concerning our breaches of this Covenant: and here thou wilt find the use of that knowledge I spake of. For there is no way of discovering what our fins have been, but by trying our Actions by that which should be the rule of them, the Law of God. When therefore thou lettest to this part of examination remember what are the feveral branches of thy duty, and then ask thy own heart in every particular, how thou hast performed it. And content not thy felf with knowing in general, that thou hast broken Gods Law, but do thy utmost to discover in what particulars thou hast done so. Recal, as well as thou canft, all the passages of thy life, and in each of them consider what part of that duty hath been transgrest by it. And that not only in the groffer act, but in word also; nay, even in thy most secret thoughts: For though mans Law reaches not to them, yet Gods doth; fo that whatever he forbids in the act, he forbids likewise in the thoughts and defires, and fees them as clearly as our most publick acts. This particular fearch is exceeding necessary; for there is no promise of forgiveness of any sin but only to him that confesseth and forsaketh it. Now to both these it is necessary that we have a direct and particular knowledge of our fins. For how can he either confess his Sin, that knows not his guilt of it? or how can he resolve to forsake it.

it, that discerns not himself to have formerly Sunday cleaved to it? Therefore we may furely conclude that this Examination is not only useful but necessary towards a full and complete repentance; for he that does not take this particular view of his fins, will be likely to repent but by halves, which will never avail him towards his pardon; nothing but an entire for faking of every evil way, being fufficient for that. But surely of all other times it concerns us, that when we come to the Sacrament our repentance be full and complete; and therefore this strict fearch of our own hearts is then especially necessary. For although it be true, that it is not possible by all our diligence to discover or remember every fin of our whole lives, and though it be also true, that what is so unavoidably hid from us, may be forgiven without any more particular confession than that of David, Psa. 19.12. Cleanse thou me from my secret faults: yet this will be no plea for us, if they come to be secret only, because we are negligent in fearthing. Therefore take heed of deceiving thy self in this weighty business, but search thy foul to the bottom, without which it is impossible that the wounds thereof should ever be throughly cured.

5. And as you are to enquire thus narrowly concerning the feveral Sorts of fins, so also must you concerning the Degrees of them, for there are divers circumstances which in-

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Will

bunday crease and heighten the Sin. Of this fort there are many; as first, when we fin against knowledge, that is, when we certainly know fuch athing to be a fin, yet for the present pleasure or profit (or whatever other motive) adventure on it. This is by Christ himself adjudged to be a great heightning of the fin. He that knows his Masters will and dosh it not, Shall be beaten with many stripes, Lake 12. 47. Secondly, when we fin with Deliberation, that is, when we do not fall into it of a sudden, ere we are aware, but have time to consider of it, this is another degree of the fin. But thirdly, a yet higher is, when we do it against the Resistances and checks of our own Conscience, when that at the time tells us, This thing thou oughtest not to do: nay lays before us the danger as well as the fin of it, yet in spight of these admonitions of conscience we go on and commit the fin; this is a huge increase of it, such as will raise the least sin into a most high provocation. For it is plain, a fin thus committed must be a wilful one, and then be the matter of it never so light, it is most hainous in Gods eyes. Nay this is a circumstance of fuch force, that it may make an indifferent action that is in it felf no fin, become one. For though my Conscience should erre in telling me fuch a thing were unlawful, yet fo long as I were fo perswaded, it were a fin for me to do that thing; for in that case my

Will consents to the doing a thing which I Sunday believe to be displeasing to God, and God III. (who judges us by our Wills, not Understandings) imputes it to me as a sin, as well as if the thing were in it felf unlawful. And therefore furely we may conclude, that any thing which is in it felf finful, is made much more so by being committed against the checks of Conscience. A fourth aggravation of a fin is when it hath been often repeated, for then there is not only the guilt of fo many more Acts, but every Act grows also so much worse, and more inexcusable. We always judge thus in faults committed against our felves, we can forgive a fingle injury more cafily than the same when it hath been repeated, and the oftner it hath been fo repeated, themore hainous we account it. And so surelyitis in faults against God also. Fifthly, the fins which have been committed after Vows and Resolutions of amendment are yet more grievous; for that contains also the breaking of those promises. Somewhat of this there is in every wilful fin, because every such is a breach of that Vow we make at Baptism. But besides that, we have since bound our selves by new Vows, if at no other time, yet lurely at our coming to the Lords Supper, that being (as was formerly faid) purposely to repeat our Vows of Baptism. And the more of these Vows we have made, so much the greater is our guilt, if we fall back to any Cin

III.

Sunday fin we then renounced. This is a thing very well worth weighing, and therefore examine thy felf particularly at thy approach to the Sacrament concerning thy breaches of former Vows made at the Holy Table. And if upon any other occasion, as sickness, trouble of mind, or the like, thou hast at any time made any other, call thy felf to a strict account how thou haft performed them also, and remember that every fin committed against such vows, is besides its own natural guilt a Perjury likewise, Sixthly, a yet higher step is, when a Sin hath been so often committed that we are come to a custom and habit of it: and that is indeed a high degree.

6. Yet even of Habits some are worse than others, as first, if it be so confirmed that we are come to a hardness of heart, have no fense at all of the fin: Or, secondly, if we go on in it against any extraordinary means used by God to reform us, fuch as fickness, or any other affliction which feems to be fent on purpose for our reclaiming. Or thirdly, if all Reproofs and Exhortations either of Ministers or private friends work not on us, but either make us angry at our reprovers, or let us on defending the fin. Or lastly, if this finful habit be fo ftrong in us as to give us a love to the fin, not only in our felves bur in others; if, as the Apostle saith, Rom. 1.31. We do not only do the things, but take pleasure in them that do them, and therefore entice and draw as

many

many as we can into the same sins with us: Sunday Then it is rifen to the highest step of wickedness, and is to be lookt on as the utmost degree both of fin and danger. Thus you fee how you are to examine your felves concernin your fins, in each of which you are to consider how many of these heightning circumstances there have been that so you may aright measure the hainousness of them.

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7. Now the end of this Examination is, to Humilia bring you to such a fight of your fins, as may tion. truly humble you, make you sensible of your own danger, that have provoked fo great a Majesty, who is able so sadly to revenge himfelf upon you, and that will furely even to the most carnal heart appear a reasonable ground of forrow. But that is not all; it must likewise bring you to a sense and abhorrence of your baseness and ingratitude, that have thus offended so good & gracious a God, that have made such unworthy and unkind returns to those tender and rich mercies of his. And this confideration especially must melt your hearts into a deep forrow & contrition, the degree whereof must be in some measure answerable to the degree of your sins. And the greater it is, provided it be not such as shuts up the hope of Gods Mercy, the more acceptable it is to God, who hath promised not to despise a broken and contrite heart, Pf 51. 17. And the more likely it will be also to bring us to amendment: For if we have once.

fels

minute felt what the finant of a wounded Spirit is, we shall have the less mind to venture upon

fin again.

8. For when we are rempted with any of the short pleasures of sin, we may then out of our own experience fet against them the fharp pains and terrors of an accusing conscience, which will to any that hath felt them be able infinitely to outweigh them. Endeavour therefore to bring your felves to this melting temper, to this deep unfeigned for row, and that not only for the danger you have brought upon your felf; for though that be a confideration which may and ought to work fadness in us, yet where that alone is the motive of our forrow, it is northat forrow which will avail us for pardon; and the reason of it is clear, for that forrow proceeds only from the love of our felves, we are forry because we are like to smart. But the forrow of a true penitent must be joyned also with the love of God, and that will make us grieve for having offended him, though there were no punishment to fall upon our felves. The way then to ftir up this forrow in us, is first, to stir up our love of God, by repeating to our selves the many gracious acts of his mercy towards us, particularly that of his sparing us, and not cutting us off in our fins. Consider with thy felf how many and howgreat provocations thou haft offered . him, perhaps in a continued course of many years

Contrition.

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years wilful disobedience, for which thou some mightest with perfect justice have been ere III this fent quick into Hell: Nay, possibly thou haft before thee many examples of less finners than thou art, who have been fuddenly fnatcht away in the midft of their fins. And what cause canst thou give, why thou hast thus long escaped, but only because his eve hath spared thee? And what cause of that sparing, but his tender compassions towards thee, his unwillingness that thou shouldst perish? This consideration if it be prest home upon thy foul, cannot chuse (if thy heart be not as hard as the nether Milstone) but awake somewhat of love in thee towards this gracious, this long fuffering God, & that love will certainly make it appear to thee, that it is an evil thing and bitter, that thou haft forsaken the Lord, Jer. 2. 19. That thou hast made such wretched requitals of so great mercy; it will make thee both ashamed and angry at thy felf that thou hast been such an unthankful creature. But if the confideration of this one fort of mercy, Gods forbearance only, be such an engagement and help to this godly forrow, what will then be the multitude of those other mercies which every man is able to reckon up to himself? And therefore let every man be as particular in it as he can, call to mind as many of them as he is able, that so he may attain to the greater degree of true contrition.

o. And

Sunday III.

9. And to all these endeavours must be added earnest prayers to God, that he by his holy Spirit would shew you your sins, and soften your hearts, that you may throughly bewail and lament them.

Confession.

16. To this must be joyned an humble confession of sins to God, and that not only in general, but also in particular, as far as your memory of them will reach, and that with all those heightning circumstances of them, which you have by the forementioned examination discovered. Yea, even secret and forgotten fins must in general be acknowledged; for it is certain there are multirudes of fuch; fo that it is necessary for every one of us to fay with David, Pfal. 19. 12. Who can understand his errors? Gleanse thou me from my secret faults. When you have thus confest your fins with this hearty forrow, and fincere hatred of them, you may then (and not before) be concluded to feel for much of your disease, that it will be seasonable to apply the remedy.

Faith.

look on him whom God hath set forth to be the propitiation for our sins, Rom. 3.25. Even Jesus Christ that Lamb of God, which taketh away the sins of the world, Joh. 1.29. And earnestly beg of God, that by his most precious bloud your sins may be washed away; and that God would for his sake be reconciled to you. And this you are to believe will surely

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be done, if you do for the rest of your time sunbag forfake your fins, and give your felves up fincerely to obey God in all his Commands. But without that, it is vain to hope any benefit from Christ, or his sufferings. And therefore the next part of your preparation must be the ferting those resolutions of obedience, which I told you was the third thing you are to examine your felves of before your approach to the holy Sacrament.

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12. Concerning the particulars of this Re- Refolatifolution, I need say no more, but that it must dience. answer every part, and branch of our duty; that is, we must not only in general resolve that we will observe Gods Commandments, but we must resolve it for every Commandment by it felf; and especially where we have found our selves most to have failed heretofore, there especially to renew our refolutions. And herein it nearly concerns us to look that these resolutions be sincere and unfeigned, and not only such slight ones as people use out of custom to put on at their coming to the Sacrament, which they never think of keeping afterwards. For this is a certain truth, that who loever comes to this holy Table without an entire hatred of every: fin, comes unworthily; and it is as fure, that he that doth entirely hate all fin, will resolve to forsake it; for you know forsaking naturally follows hatred, no man willingly abides with a thing or perion he hates. And-

there-

III. God the searcher of hearts may approve it as fincere, cannot be supposed to hate sin, and

fincere, cannot be supposed to hate sin, and fo cannot be a worthy receiver of that holy Sacrament. Therefore try your resolutions throughly, that you deceive notyour selves in them; it is your own great danger, if you do; for it is certain you cannot deceive God, nor gain acceptation from him by any thing which is not perfectly hearty and unseigned.

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13. Now as you are to resolve on this new obedience, so you are likewise to resolve on the Means, which may affift you in the performance of it. And therefore consider in every duty, what are the means that may help you in it, and resolve to make use of them, how uneasie soever they be to your flesh; so on the other side consider what things they are, that are likely to lead you to fin, and resolve to shun and avoid them: this you are to do in respect of all sins whatever, but especially in those, whereof you have formerly been guilty. For there it will not be hard for you to find, by what steps and degrees you were drawn into it, what Company, what Occasion it was that enfnared you, as also to what fort of Temptations you are aptest to yield. And therefore you must particularly fence your felf against the fin, by avoiding those occasions of it.

14. But it is not enough that you resolve

you will do all this hereafter, but you must instantly

instantly set to it, and begin the course by sunday doing at the present whatsoever you have opportunity of doing. And there are several things which you may, nay, must do at the present, before you come to the Sacrament.

15. As first, you must cast off every sin, Present renot bring any one unmortified lust with you nouncing to that Table; for it is not enough to purpole to cast them off afterwards, but you must then actually do it by withdrawing all degrees of love and affection from them; you must then give a bill of divorce to allyour old beloved fins, or else you are in no wayfit to be married to Christ. The reason of this is clear; for this Sacrament is our spiritual nourishment; now before we can receive spiritual nourishment we must have spiritual life, (for no man gives food to a dead person.) But who foever continues not only in the act, but in the love of any one known fin, hath no spiritual life, but is in Gods account no better than a dead carkafs, and therefore cannot receive that spiritual food. It is true he may eat the bread, and drink the wine, but he receives not Christ, but instead of him, that which is most dreadful; the Apostle will rell you what, I Cor. 11.29. He eats and drinks his own damnation. Therefore you fee how great a necessity lies on you thus actually to put off every fin before you come to this table. 81

16. And the same necessity lies on you for Imbracing a second thing to be done at this time, and with.

Sunday that is, the putting your foul into a heavenly and Christian temper; by possessing it with all those Graces which may render it acceptable in the eyes of God. For when you have turned out Satan and his accurfed train, you must not let your soul lie empty; if you do, Christ tells you, Luke 11.26. He will quickly return again, and your last estate shall be morse than your first. But you must by earnest prayer invite into it the holy Spirit with his Graces, or if they be in some degree there already, you must pray that he will yet more fully possess

Quickening of graces.

it, and you must quicken and stir them up. 17. As for example, you must quicken your humility, by confidering your many and great fins: your Faith, by meditating on Gods promifes to all penitent finners: your love to God, by confidering his mercies, especially those remembred in the Sacrament, his giving Christ to die for us; and your love to your neighbour, nay to your enemies, by confidering that great example of his fuffering for us that were enemies to him. And it is most particularly required of us when we come to this Table that we copy out this pattern of his in a perfect forgiveness of all that have offended us, and not only forgiveness, but fuch a kindness also as will express it self in all offices of love and friendship to them.

Charity.

18. And if you have formerly so quite forgot that bleffed example of his, as to do the direct contrary; if you have done any unusdi

kindness

kindness or injury to any person, then you Sunday are to feek forgiveness from him : and to that end, first acknowledge your fault, and secondly restore to him, to the utmost of your power, whatfoever you have deprived him of, either in goods or credit. This Reconciliation with our brethren is absolutely necessary towards the making any of our fervices acceptable with God, as appears by that precept of Christ, Matt. 5. 23,24. If thou bring thy gift to the Altar, and there remembrest that thy brother hath ought against thee, leave there thy gift before the Altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Where you see, that though the gift be already at the Altar, it must rather be left there unoffered, than be offered by a man that is not at perfect peace with his neighbour. And if this charity be so necessary in all our fervices, much more in this, where by a joynt partaking in the same holy mysteries, we signific our being united and knit not only to Christ our head, but also to

19. Another most necessary grace at this Devotion. time is that of Devotion, for the railing whereof we must allow our selves some time

whereof our hearts are quite void.

each other as fellow-members. And therefore if we come with any malice in our hearts, we commit an act of the highest Hypocrisie, by making a folemn profession in the Sacrament of that charity and brotherly love,

III.

to withdraw from our worldly affairs, and wholly to fet our felves to this business of preparation; one very special part of which preparation lies in railing up our fouls to a devout and heavenly temper. And to that it is most necessary that we cast off all thoughts of the world, for they will be fure as fo many clogs to hinder our fouls in their mounting towards heaven. A special exercise of this devotion is Prayer, wherein we must be yery frequent and earnest at our coming to the Sacrament, this being one great instrument wherein we must obtain all those other graces required in our preparation. Therefore be fure this be not omitted; for if you use never so much endeavour besides, and leave out this, it is the going to work in your own ftrength without looking to God for his help, and then it is impossible you should prosper in it: For me are not able of our selves to think any thing, as of our selves, but our sufficiency is of God, 2 Cor. 3.5. Therefore be inftant with him fo to affift you with his grace, that you may come fo fitted to this Holy Table, that you may be partakers of the benefits there reached out to all worthy receivers.

Necessity
of these
graces.

20. These and all other spiritual Graces our Souls must be cloathed with when we come to this Feast; for this is that Wedding garment, without which whosever comes, is like to have the entertainment mentioned in

the parable of him who came to the marri- Sunbar age without a medding garment, Matt. 22.13. who was cast into outer darknes, where is weeping and gnashing of teeth; for though it is possible he may sit it out at the present and not be fnatcht from the Table, yet S. Paul assures him, he drinks damnation to himself, and how foon it may fall on him is uncertain: But it is sure, it will, if repentance prevent it not; and as fure that whenever it does come it will be intolerable: for who among us can dwell with everlasting burnings? 1sa.33.14.

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21. I shall add but one thing more con- The ufefulcerning the things which are to be done be- nefs of a forethe Sacrament, and that is an advice, that guide. if any person upon a serious view of himself cannot satisfie his own Soul of his sincerity, and so doubts whether he may come to the Sacrament, he do not rest wholly on his own judgment in the case; for if he be a truly humbled Soul, it is likely he may judge too hardly of himself; if he be not, it is odds, but if he be left to the fatisfying his own doubts, he will quickly bring himself to pass too favourable a sentence. Or whether he be the one or the other, if he come to the Sacrament in that doubt, he certainly plunges himself into farther doubts and scruples, if not into fin: on the other fide, if he forbear because of it, if that fear be a causless one, then he groundlesly absents himself from that Holy Ordinance, and so deprives his Soul of

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Sampay the benefits of it. Therefore in the midft of fo III. many dangers which attend the mistake of himself. I would, as I said before, exhort him not to trust to his own judgment, but to make known his case to some discreet and godly Minister, and rather be guided by his, who will probably (if the case be duly and without any disguise discovered to him ) be better able to judge of him than he of himself. This is the counsel the Church gives in the Exhortation before the Communion, where it is advised, that if any by other means there fore-mentioned, cannot quiet his own Conscience, but require farther counsel and comfort, then let him go to some discreet and learned Minister of Gods Word, and open his grief, that he may receive such ghostly counsel, advice and comfort, that his conscience may be relieved, &c. This is furely fuch advice as should not be neglected neither at the time of coming to the Sacrament, nor any other, when we are under any fear or reasons of doubt concerning the state of our Souls. And for want of this many have run into very great mischief, having let the doubt fester so long, that it

Not to be ashamed to discover our sclues to one.

22. But to all this it will perhaps be faid, that this cannot be done without discovering

cast off all care of their souls.

hath either plunged them into deep distresses of conscience, or, which is worse, they have, to still that disquiet within them, betaken themselves to all sinful pleasures, and so quite

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the nakedness and blemishes of the foul, and Sunday there is hame in that, and therefore men are unwilling to do it. But to that I answer. That it is very unreasonable that should be a hindrance: For first, I suppose you are to chuse only fuch a person as will faithfully keep any fecret you shall commit to him, and fo it can be no publick shame you can fear. And if it be in respect of that single person, you need not fear that neither; for supposing him a godly man, he will not think the worse of you, but the better, that you are so desirous to fet all right between God and your Soul. But if indeed there were shame in it, yet as long as it may be a means to cure both your trouble and your fin too ( as certainly godly and faithful counsel may tend much to both) that shame ought to be despised; and it is sure it would, if we loved our Souls as well as our Bodies: For in bodily diseases, be they never so foul or shameful, we count him a fool who will rather miss the cure than discover it; and then it must here be so much a greater folly, by how much the foul is more precious than the body.

23. But God knows it is not only doubtful As needfapersons to whom this advice might be usety to the confident ful, there are others of another sort, whose as to the confidence is their disease, who presume very doubtful, groundless of the goodness of their estates:
And for those it were most happy, if they could be brought to hear some more equal

judg-

Dumbay judgments than their own in this fo weighty a business. The truth is, we are generally fo apt to favour our selves that it might be very uleful for the most, especially the more ignorant fort, fometimes to advise with a spirityal guide; to enable them to pass right judg. ments on themselves; and not only so, but to receive directions, how to subdue and mortifie those fins they are most inclined to, which is a matter of fo much difficulty, that we have no reason to despise any means that may help us in it.

> 24. I have now gone through those several parts of duty we are to perform Before our Receiving; in the next place, I am to tell

At the time you, what is to be done At the time of Receiving. When thou art at the holy Table; first humble thy felf in an unfeigned acknowledgment of thy great unworthiness to be admitted there; and to that purpose remem-

ber again between God and thy own foul, fome of thy greatest, and foulest sins, thy breaches of former Vows made at that Table.

especially since thy last Receiving Then meditate on those bitter Sufferings of Christ which are fet out to us in the Sacrament:

when thou feeft the bread broken remember how his bleffed body was torn with nails upon the Crofs; when thou feeft the Wine

poured out, remember how his precious Bloud was spilt there; and then consider, it

was thy fins that caused both. And here think how

of receiving. Medination of thy unworzbine[s.

The Sufferings of Christ.

IIL

how unworthy a wretch thou art to have summan done that which occasioned such torments to Him: how much worse than his very crucifiers. They crucified him once, but thou haft, as much as in thee lay, crucified him daily. They crucified him because they knew. him not, but thou hast known both what he is in himself, the Lord of Glory, and what he is to thee, a most tender and merciful Saviour, and yet thou hast still continued thus to crucifie him afresh. Consider this, and let it work in thee, first a great sorrow for thy fins past, and then a great hatred and a firm resolution against them for the time to come.

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25. When thou haft a while thus thought The atone. on these sufferings of Christ for the increas- ment ing thy humility and contrition; then in the them. fecond place think of them again, to stir up thy Faith; look on him as the Sacrifice offered up for thy fins, for the appealing of Gods wrath and procuring his favour and mercies toward thee. And therefore believingly, yet humbly beg of God to accept of that Satiffaction made by his innocent and beloved Son, and for the merits thereof to pardon

ciled to thee. 26. In the third place consider them again The thankto raise thy Thankfulness. Think how much fulness both of shame and pain he there endured, but them. especially those great agonies of his Soul,

which drew from him that bitter cry, My

thee whatever is past, and to be fully recon-

God,

Sunday

God, my God, mby hast thou for saken me? Matt. 27.45. Now all this he suffered only to keep thee from perishing. And therefore consider what unexpressible thanks thou owest him; and endeavour to raise thy Soul to the most zealous and hearty thanksgiving: for this is a principal part of duty at this time, the praising and magnifying that mercy which hath redeemed us by so dear a price. Therefore it will here well become thee to say with David, I will take the Cup of Salvation, and will call upon the Name of the Lord.

The great love of Christ in them.

27. Fourthly, look on these sufferings of Christ to stir up this love; and surely there cannot be a more effectual means of doing it; for here the love of Christ to thee is most manifest, according to that of the Apostle, I John 3.16. Hereby perceive we the love of God towards us, because he laid down his life for w. And that even the highest degree of love, for as himself tells us, John 15. 13. Greater love than this hath no man, that a man lay down his life for his friend. Yet even greater love than this had he; for he not only died, but died the most painful and most reproachful death, and that not for his friends, but for his utter enemies. And therefore if after all this love on his part there be no return of love on ours, we are worse than the vilest fort of men, for even the Publicans, Matth. 5.46. love those that love them. Here therefore chide and reproach

thy felf that thy love to him is fo faint and Sunday cool, when His to thee was so zealous and affectionate. And endeavour to enkindle this holy flame in thy Soul, to love him in fuch a degree, that thou mayft be ready to copy our his example, to part with all things, yea, even life it felf whenever he calls for it, that is, whenfoever thy obedience to any command of his shall lay thee open to those sufferings. But in the mean time to resolve never again to make any league with his enemies, to entertain or harbour any fin in thy breaft. But if there have any such hitherto remained with thee, make this the feafon to kill and crucifie it; offer it up at this instant a facrifice to him who was facrificed for thee, and particularly for that very end that he might redeem thee from all iniquity. Therefore here make thy folemn resolutions to forsake every fin particularly, those into which thou hast most frequently fallen. And that thou mayest indeed perform those resolutions, earneftly beg of this crucified Saviour, that he will, by the power of his death, mortifie and kill all thy corruptions.

28. When thou art about to receive the Thebenefits Consecrated Bread and Wine, remember of the New that God now offers to Seal to thee that New feated in Covenant made with Mankind in his Son. the Sacra-For fince he gives that his Son in the Sacrament, he gives with him all the benefits of that Covenant, to wit, pardon of Sins, Sancti-

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Sanctifying grace, and a Title to an eternal inheritance. And here be aftonished at the infinite goodness of God, who reaches out to thee so precious a treasure. But then remember that this is all but on condition that thou perform thy part of the Covenant. And therefore fettle in thy foul the most serious purpose of obedience, and then with all possible devotion joyn with the Minister in that short but excellent prayer, used at the instance of giving the Sacrament, The body of our Lord, &c. 29. So foon as thou hast Received, offer

Upon Receiving give thanks

up thy devoutest Praises for that great mercy, together with thy most earnest prayers for fuch affiftance of Gods Spirit as may enable thee to perform the Vow thou haft now made. Then remembring that Christ is propitiation not for our fins only, but also for the fins of the whole world; let thy charity reach as far as his hath done, and pray for all mankind that every one may receive the benefit of that Sacrifice of His; commend also to God the estate of the Church, that particularly whereof thou art a Member. And forget not to pray for all to whom thou owest Obedience, both in Church and State; and fo go on to pray for fuch particular persons as either thy Relations or their wants shall prefent to thee. If there be any Collection for the poor (as there always ought to be at this time) give freely according to thy ability;

Pray.

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or if by the default of others, there be no some fuch Collection, yet do thou privately design fomething towards the relief of thy poor brethren, and be fure to give it, the next fitting opportunity that offers it self. All this thou must contrive to do in the time that others are receiving, that fo when the publick prayers after the Administration begin, thou mayest be ready to joyn in them, which thou must likewise take care to do with all devotion. Thus much for behaviour At the time of Receiving.

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Now follows the third and last thing, After the that is, what thou art to do After thy Re- Sacrament. ceiving. That which is immediately to be done is as foon as thou art retir'd from the Congregation, to offer up again to God thy Sacrifice of Praise for all those precious mercies conveyed to thee in that holy Sacra- Private ment, as also humbly to intreat the continu- Prayer and ed affistance of his grace to enable thee to thanksgivmake good all those purposes of obedience thou hast now made. And in whatsoever thou knowest thy self most in danger, either in respect of any former habit, or natural inclination, there especially desire and earneftly beg his aid.

31. When thou hast done thus, do not pre- Not prefently let thy felf loose to thy worldly cares sently to and business, but spend all that day, either moridly in meditating, praying, reading, good con- affairs. ferences, or the like; fo as may beit keep up

that

Sembay that holyflame that is enkindled in thyheart, Afterwards when thy calling requires thee to fall to thy ufual affairs, do it, but yet ftill

remember that thou haft's greater business than that upon thy hands; that is, the performing of all those promises, thou so lately madeft to God; and therefore whatever thy

outward employments are; let thy heart be

folutions in memory, and whenever thou art

tempted to any of thy old fins, then confiden

To keep thy resolutions fet on that, keep all the parriculars of thy re-Aill in memory.

The danger of breaking them.

this is the thing thou fo folemnly lyowedst against, and withal remember what a horrible guilt it will be if thou shouldst now wilfully do any thing contrary to that wow;

yea, and what a horrible mischief also it will be to thy felf. For at thy receiving, God and thou entredit into Covenant, into a league of friendship and kindness. And as long as thou keepest in that friendship with God, thou

Making God thy

art lafe, all the malice of Men or Devils can do thee no harm: for as the Apostle faith, Rom. 8.31. If God be for us, who can be against us? But if thou breakest this league fas thou certainly doft, if thou yieldest to any wilful fin ) then God and thou art enemies, and if all the world then were for thee, it could

not avail thee.

Thy own Conscience.

enemy.

32. Nay, thou wilt get an enemy within thine own bosom, thy conscience accusing and upbraiding thee; and when God and thine own conscience are thus against thee,

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to thee:

thou can't not but be extremely miserable sunday even in this life, besides that fearful expectarion of wrath which awaits thee in the next. Remember all this when thou art fet upon by any temptation, and then fure thou canst not but look upon that temptation as a cheat that comes to rob thee of thy Peace, thy God, thy very Soul. And then fure it will appear as unfit to entertain it, as thou wouldest think it to harbor one in thy house who thou knowest came to rob thee of what is dearest

33. And let not any experience of Gods Gods formercy in pardoning thee heretofore, encou- mer parrage thee again to provoke him; for besides dons no inthat it is the highest degree of wickedness ment to and unthankfulness to make that goodness of sin. his which (hould lead thee to repentance an encouragement in thy fin: besides this, Isay, the oftner thou haft been pardoned, the less reason thou hast to expect it again, because thysin is so much the greater for having been committed against so much mercy, If a King have several times pardoned an offender, yet if he still return to commission of the same fault, the King will at last be forced if he have any love to Justice, to give him up to it. Now so it is here, God is as well just as merciful, and his Justice will at last surely and heavily avenge the abuse of his Mercy; and there cannot be a greater abuse of his mercy than to fin in hope of it : for that it Circle Vis bna

Sunday will prove a miserable deceiving of thy self III. thus to presume upon it.

The Obligation of this vow perpetual.

34. Now this care of making good thy Vow must not abide with thee some few days only, and then be cast aside, but it must continue with thee all thy days. For if thou break thy Vow, it matters not whether fooner or later. Nay perhaps the guilt may in some respects be more, if it be late, for if thou hast for a good while gone on in the observance of it, that shews the thing is possible to thee; and fo thy after-breaches are not of infirmity, because thou canst not avoid them, but of perverseness. because thou wilt not. Besides, the use of Christian walking must needs make it more easie to thee. For indeed all the difficulty of it is but from the custom of the contrary: And therefore if after some acquaintance with it, when thou hast overcome somewhat of the hardness, thou shalt then give it over, it will be most inexcusable. Therefore be careful all the days of thy life to keep such a watch over thy self, and so to avoid all occasions of temptations, as may preserve thee from all wilful breaches of this Vow.

Yet often to be renewed.

35. But though the obligation of every fuch fingle vow reach to the utmost day of our lives, yet are we often to renew it, that is, we are often to receive the holy Sacrament, for that being the means of conveying to us to great and unvaluable benefits, and

and it being also a command of Christ, that sunday we should do this in remembrance of him, we are in respect both of reason and duty to omit no fit opportunity of partaking of that holy Table. I have now shewed you what that reverence is which we are to pay to God in his Sacrament.

## SUNDAY IV.

Honour due to Gods name, Sins against it; Blasphemy; Swearing; of Affertory, Promiffory, unlawful Oaths; of Perjury, vain Oaths, and the Sin of them, &c.

HE last thing wherein we Honour are to express our Reverence due to Gods to him, is the Honouring his Name. Now what this Honouring of his Name is, we shall best understand by considering what are the things by which it is dishonoured, the avoiding of which will be our way of honouring it.

The first is, all Blasphemies, or speaking sins dany evilthing of God, the highest degree gainst it. whereof is curfing him, or if we do not speak it with our mouths, yet if we do it in our hearts by thinking any unworthy thing of him; it is lookt on by God, who fees the heart, as the vilest dishonour. But there is Blapbens also a blasphemy of the Actions, that is, when

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bunday men who profess to be the servants of God, live so wickedly that they bring up an evil report of him whom they own as their Mafter and Lord. This Blafphemy the Apo-Metakes notice of, Rom. 2.24. where he tells those who profess to be observers of the Law, That by their wicked actions, the Name of God was blasphemed among the Gentiles. Those Gentiles were moved to think ill of God, as the favourer of fin, when they faw those, who called themselves his servants, commit it.

Swearing.

Affertory Oaths.

A fecond way of Dishonouring Gods Name is by swearing, and that is of two forts, either by false Oaths, or else by rash and light ones. A false Oath may also be of two kinds, as first, that by which I affirm fomewhat, or fecondly, that by which I promife. The first is, when I say such or such a thing was done so or so, and confirm this faying of mine with an Oath, if then I know there be not perfect truth in what I fay, this is a flat perjury, a down-right being forfworn: Nay, if I fwear to the truth of that whereof I am only doubtful, though the thing should happen to be true, yet it brings upon me the guilt of Perjury; for I swear at a venture, and the thing might for ought I knew be as well false as true, whereas I ought never to fwear any thing, the truth of which I do not certainly know.

Promiffory.

2. But besides this fort of Oaths, by which laffirm any thing, there is the other fort,

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that by which I promise somewhat. And Sunday that promise may be either to God or man; when it is to God, we call it a Vow, of which I have already spoken, under the heads of the Sacraments, I shall now only speak of that to man; and this may become a false oath, either at, or after the time of taking it. At the time of taking it is false, if either I have then no real purpose of making it good, or else take it in a sense different from that which I know he to whom I make the promise understands it; for the use of Oaths being to affure the persons to whom they are made, they must be taken in their sence. But if I were never fo fincere at the taking the Oath, if afterwards I do not perform it, I am certainly perjured.

3. The nature of an Oath being then thus Unlawful binding, it nearly concerns us to look that Oaths. the Matter of our oaths be lawful, for else we run our selves into a woful snare. For example, suppose I swear to kill a man, if I perform my oath, I am guilty of Murder, if I break it, of Perjury. And so I am under a necessity of finning one way or other: but there is nothing puts us under a greater degree of this unhappy necessity, than when we swear two Oaths, whereof the one is directly cross and contradictory to the other. For if I swear to give a man my whole estate, and afterwards fwear to give all or part of that estate to another, it is certain I must break

Sunday IV.

break my oath to one of them, because it is impossible to perform it to both, and so I must be under a necessity of being forsworn. And into this unhappy strait every man brings himself that takes any oath which croffes some other which he hath formerly taken; which should make all, that love either God or their own fouls, refolve never thus miferably to entangle themselves by taking one oath crofs and thwarting to another. But it may perhaps here be asked, What a person that hath already brought himself into such a condition, shall do? I answer, he must first heartily repent of the great sin of taking the unlawful oath and then stick only to the lawful, which is all that is in his power towards the repairing his fault, and qualifying him for Gods pardon for it.

Godgreatly dishonoured by perjury.

4. Having said this concerning the kinds of this sin of Perjury, I shall only add a few words to shew you how greatly Gods Name is dishonoured by it. In all oaths you know, God is solemnly called to witness the truth of that which is spoken; now if the thing be false, it is the basest affront and dishonour that can possibly be done to God. For it is in reason to significe one of these two things, either that we believe he knows not whether we say true or no; (and that is to make him no God, to suppose him to be as deceivable, and easie to be deluded as one of our ignorant neighbours) or else that he is willing to

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countenance our Lyes; the former robs him Sunday of that great Attribute of his, his knowing all things, and is furely a great dishonouring of him, it being even amongst men accounted one of the greatest disgraces, to account a man fit to have cheats put upon him; yet even so we deal with God, if we venture to forswear upon a hope that God discerns it not. But the other is yet worse, for the supposing him willing to countenance our lies is the making him a party in them; and is not only the making him no God (it being impossible that God should either lie himself, or approve it in another) but is the making him like the very Devil. For he it is that is a liar, and the Father of it, John 8.44. And furely I need not fay more to prove that this is the highest degree of dishonouring Gods Name.

5. But if any yet doubt the hainousness of The punishthis fin, let him but consider what God him- ments of it. felf fays of it in the third Commandment, where he solemnly professes, He will not hold him guiltless that taketh his Name in vain; And fure the adding that to this Commandment, and none of the rest, is the marking this out for a most hainous guilt. And if you look into Zach. 5. you will there find the punishment is answerable, even to the utter destruction, not only of the man, but his house also. Therefore it concerns all men, as they love either their temporal or eternal welfare, to keep them most strictly from this sin.

But

IV.

company But besides this of forswearing, I told you there was another fort of Oaths by which Vain Oaths Gods Name is dishonoured; those are the vain and light Oaths, fuch as are fo usual in our common discourse, and are expresly forbidden by Christ, Matth. 5.34. But I say unto you, Swear not at all, neither by Heaven, for it is Gods throne, nor by the Earth, for it is his foot fool: where you fee we are not allowed to swear even by meer creatures, because of the relation they have to God. How great a wickedness is it then to prophane his holy Name by rash and vain Oaths? This is a sin that is (by I know not what charm of Satans) grown into a fashion among us; and now its being so, draws daily more men into it. But it is to be remembred that when we shall appear before Gods Judgment-feat to answer for those prophanations of his Name, it will be no excuse to say, It was the fashion to do so: it will rather be an increase of our guilt, that we have by our own practice helped to confirm that wicked custom, which we ought to have beat down and discountenanced.

The fin of them.

6. And fure whatever this prophane Age thinks of it, this is a fin of a very high nature. For besides that it is a dire a breach of the Precept of Christ, it shews first, a very mean and low esteem of God: every Oath we fwear is the appealing to God to judge the truth of what we speak, and therefore being of such greatness and Majesty, requires that

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the matter concerning which we thus appeal Summan to him should be of great weight and moment, somewhat wherein either his own glory, or some considerable good of man is concern'd. But when we swear in common discourse, it is far otherwise; and the triflingest or lightest thing serves for the matter of an Oath; nay, often men swear to such vain and foolish things, as a considering perfon would be ashamed barely to speak. And is it not a great despising of God to call him folemnly to judge in fuch childish, such wretched matters? God is the great King of the world; now though a King be to be reforted unto in weighty cases, yet sure he would think himself much despised, if he should be called to judge between Boyes at their childish games: and God knows many things whereto we frequently fwear, are not of greater weight, and therefore are a fign that we do not rightly esteem of God.

7. Secondly, This common swearing is a They lead fin which leads directly to the former of for- to perjury. swearing; for he that by the use of swearing hath made Oaths fo familiar to him, will be likely to take the dreadfullest Oath without much consideration. For how shall he that fwears hourly, look upon an Oath with any reverence? And he that doth not, it is his chance, not his care that is to be thanked, if he keep from Perjury. Nay, further; he that fwears commonly, is not only prepared

Sumbay to forswear when a solemn Oath is tendred him, but in all probability does actually forfwear himself often in these suddener Oaths: for supposing them to come from a man ere he is aware ( which is the best can be faid of them ) what affurance can any man have who fwears ere he is aware, that he shall not lie fo too? And if he doth both together, he must necessarily be forsworn. But he that observes your common swearers will be put past doubt that they are often for sworn. For they usually swear indifferently to things true or false, doubtful or certain. And I doubt not but if men who are guilty of this fin would but impartially examine their own practice, their hearts would fecond me in this observation.

No temptation to th.m.

8. Thirdly, This is a fin to which there is no temptation, there is nothing either of pleafure or profit got by it: most other fins offer us somewhat either of the one or the other, but this is utterly empty of both. So that in this fin the Devil does not play the Merchant for our Souls, as in others he does; he doth not so much as cheapen them, but we give them freely into his hands without anything in exchange. There feems to be but one thing possible for men to hope to gain by it, & that is to be believed in what they fay, when they thus bind it by an oath. But this also they constantly fail of; for there are none so little believed as the common fwearers. And good reason,

reason, for he that makes no conscience thus Sunday to prophane Gods Name, why shall any man believe he makes any of lying? Nay, their forwardness to confirm every the slightest thing by an oath, rather gives jealousie that they have some inward guilt of falseness, for which that oath must be the cloak. And thus you fee in how little flead it stands them, even to this only purpose for which they can pretend it useful: and to any other advantage it makes not the least claim, and therefore is a fin without temptation, and consequently without excuse; for it shews the greatest contempt, nay, unkindness to God, when we will provoke him thus, without any thing to tempt us to it. And therefore though the commonnels of this fin hath made it pals but for a small one, yet it is very far from being so either in it self, or in Gods account.

9. Let all therefore who are not yet fallen Necessity of into the custom of this sin, be most careful abstaining never to yield to the least beginnings of it, from them. and for those who are so miserable, as to be already enfrared in it, let them immediately as they tender their Souls get out of it. And let no man plead the hardness of leaving an old custom, as an excuse for his continuing in it, but rather the longer he hath been in it, so much the more haste let him make out of it, as thinking it too too much, that he hath so long gone on in so great a sin. And if the length of the custom have increased the

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IV. to make him fet immediately to the casting it off, lest that difficulty at last grow to an impossibility; and the harder he finds it at the present, so much the more diligent and watchful he must be in the use of all those

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Sense of the guilt and danger.

will not be amiss here to mention. 10. First, let him possess his mind fully of the hainousness of the fin, and not to meafure it only according to the common rate of the world. And when he is fully perswaded of the guilt, then let him add to that, the confideration of the danger, as that it puts him out of Gods favour at the present, and will, if he continue in it, cast him into Hell for ever. And fure if this were but throughly laid to heart, it would restrain this fin. Forl would ask a man that pretends impossibility of leaving the custom, whether if he were fure he should be hanged the next Oath he fwore, the fear of it would not keep him from swearing? I can scarce believe any man in his wits so little Master of himself, but it would. And then furely damning is so much worse than hanging, that in all reason the fear of that ought to be a much greater restraint. The doubt is, men do either not heartily believe that this fin will damn them, or if they do, they look on it as a thing a great way off, and so are not much moved with C

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its but both these are very unreasonable. For summar the first, it is certain, that every one that continues wilfully in any fin is fo long in a flate of damnation, and therefore this being fo continued in, must certainly put a man in that condition. For the second, it is very possible, he may be deceived in thinking it fo far off, for how knows any man that he shall not be struck dead with an Oath in his mouth? Or if he were fure not to be fo, yet eternal damnation is furely to be dreaded above all things, be it at what distance

11. A fecond means is to be exactly true in Truth in allthou speakest; that all men may believe Peaking. thee on thy bare word, and then thou wilt never have occasion to confirm it by an oath, to make it more credible, which is the only colour or reason can at any time be pretended for swearing.

12. Thirdly, Observe what it is that most Forsaking betrays thee to this fin, whether drink, or the occasianger, or the company and example of others, or whatever elfe, and then if ever thou mean to forsake the sin, forsake those occa-

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13. Fourthly, Endeavour to possess thy Reverence heart with a continual Reverence of God, of God. and if that once grow into a custom with thee, it will quickly turn out that contrary one of prophaning. Use and accustom thy felf therefore to this reverence of God, and parti-Somer

punday particularly to fuch a respect to his Name, as, if it be possible, never to mention it without fome lifting up of thy heart to him. Even in thy ordinary discourse, when ever thou takest his Name into thy mouth, let it be an occasion of raising up thy thoughts to him, But by no means permit thy felt to use it in idle by-words, or the like. If thou doft ao custom thy felf to pay this reverence to the bare mention of his Name, it will be an excellent fence against the prophaning it in oaths.

Watchfulmefs.

Prayer.

14. A fifth means is a diligent and confrant watch overthy felf, that thou thus offend not with thy tongue, without which all the former will come to nothing. And the last means is Prayer, which must be added to all thy endeavours; therefore pray earneftly, that God will enable thee to overcome this wicked custom; say with the Pfalmist, Set a watch, O Lord, over my mouth, and keep the door of my lips; and if thou dost sincerely set thy self to the use of means for it, thou mayest be affured, God will not be wanting in his affistance. I have been the longer on this, because it is so reigning a fin. God in his mercy give all that are guilty of it a true fight of the hainousness of it.

What it is to bonour Gods Name.

15. By these several ways of dishonouring Gods Name you may understand what is the duty of honouring it, viz. A strict abstains ing from every one of these, and that abilinence founded on an awful respect and reve-

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wonderful and Holy, Pfal. 99. 3. I have V. now past through the several branches of that great Duty of Honouring of God.

## SUNDAY V.

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Of worship due to Gods Name. Of Prayer and its several parts. Of publick Prayers in the Church, in the Family. Of Private Prayer. Of Repentance, &c. Of Fasting.

God is WORSHIP; this is that Great Duty by which especially we acknowledge his God head, worship being proper only to God, and therefore it is to be lookt on as a most weighty duty. This is to be performed, first, by our Souls, secondly, by our Bodies: the Souls part is Praying. Now prayer is a speaking to God, and there are divers parts parts of it, according to the different things about which we speak.

2. As first, there is Confession, that is, the Confession. acknowledging our fins to God. And this may be either general or particular; the general is when we only confess in gross, that we are sinful; the particular, when we mention the several sorts and acts of our fins. The former is necessary to be always a part of our

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comon folemn prayers, whether publick or private The latter is proper for private prayer, and there the oftner it is used the better; year even in our daily private prayer it will be fit constantly to remember some of our greatest and foulest fins, though never so long fince past. For such we should never think sufficiently confest and bewailed. And this bewailing must always go along with confession; we must be heartily forry for the sins we confess, and from our souls acknowledge our own great unworthiness in having committed them. For our confession is not intended to instruct God, who knows our fins much better than our selves de but it is to humble our selves, and therefore we must not think to have confest aright till that be done.

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Petition.

For our Souls.

3. The second part of prayer is Petition, that is, the begging of God whatfoever we want either for our Souls or Bodies. For our Souls we must first beg pardon of fins, and that for the fake of Jelus Christ, who shed his bloud to obtain it. Then we must also beg the grace and affiftance of Gods Spirit to enable us to forfake our fins, and to walk in o bedience to him. And herein it will be needful particularly to begall the feveral vertues, as Faith, Love, Zeal, Purity, Repentance, and the like, but especially those which thou most wantest: and therefore observe what thy wants are, and if thou beeft proud, be most instant in praying for Humility; if lustdinalo full

ful for Chaftiey, and fo for all other Graces, Sunday according as thou findest thy needs. And in all thefe things that concern thy Soul, be verecarnelt and importunate; take no denial from God, nor give over, though thou do not presently obtain what thou suest for. But if thou half never fo long prayed for a grace, and ver findeft it not, do not grow weary of praying, but rather fearch what the cause may be which makes thy prayers to ineffeand; fee if thou do not thy felf hinder them; perhaps thou prayeft to God to enable thee to conquer some sin, and yet never goest about to fight against it, never makest any resistance, but yieldest to it as often as it comes, nay, putteft thy felf in its way, in the road of all temptations. If it bethus, no wonder though thy prayers avail not, for thou wilt not let them. Therefore amend this, and let to the doing of thy part fincerely, and then thou needest not fear but God will do his new no

4. Secondly, We are to petition also for Bodies. our bodies; that is, we are to ask of God fuch necessaries of life as are needful for us. while we live here. But these only in such a degree and measure, as his wisdom sees best for us: we must not presume to be our own carvers, and pray for all that wealth, or greatness, which our own vain hearts may perhaps defire, but only for fuch a condition in respect of outward things, as he sees may

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W. here, the glorifying him, and the laving of our own Souls.

Deprecati-

of Sin.

5. A third part of Prayer is Deprecation, that is, when we pray to God to turn away fome evil from us. Now the evil may be either the evil of fin, or the evil of punish ment. The evil of Sin is that we are especially to pray against, most carnestly begging of God, that he will by the power of his grace, preferve us from falling into fin. And whatever fins they are, to which thou knowoff thy felf most inclined, there be particularly earnest with God to preserve thee from them. This is to be done daily, but then more especially, when we are under any present temptation, and in danger of falling into any fin: in which case we have reason to cry out as S. Peter did when he found himself finking, Save Lord, or I perifb; humbly befeeching him either to withdraw the temptation, or strengthen us to withstand it neither of which we can do for our felves.

Of punishment. 6. Secondly, We are likewise to pray against the evil of punishment, but principally against Spiritual punishments, as the anger of God, the withdrawing of his Grace, and Eternal damnation. Against these we can never pray with too much earnest ness. But we may also pray against temporal punishments, that is, any outward affliction, but this with submission to Gods will, according

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cording to the example of Christ, Matth. 26. Sunday 19. Net as I will but as thou wilt.

A fourth part of prayer is Intercession, Intercess. that is praying for others. This in general we are to do for all mankind, as well frangersas acquaintance, but more particularly, those to whom we have any especial Relation either publick as our Governours both in Church and State, or private, as Parents, Husbands, Wife, Children, Friends, 60. We are also to pray for all that are in affliction, and such particular persons as we discern especially to be so: Yea, we are to pray for those that have done us injury, those that dehitefully use and persecute us, for it is expresly the command of Christ, Matt. 5. 44. and that whereof he hath likewise given us the highest example, in praying even for his very orucifiers, Lake 23.34. Father, Forgive them, For all these forts of persons we are to pray, and that for the very same good things we beg of God for our felves, that God would give them in their feveral places and callings all spiritual and temporal blessings which he fees wanting to them, and turn away from them all evil, whether of fin or punishment.

3. The fifth part of prayer is Thankigiving; that is, the Praising and Blessing God ving. for all his mercies, whether to our own perfons, and those that immediately relate to us or to the Church and nation whereof we are members, or yet more general to all man-

kind;

bunday kind; and this for all his mercies both fpi ritual and temporal. In the Spiritual, first, for those wherein we are all in common con. cerned, as the giving of his Son, the fend ing of his Spirit, and all those means he harh used to bring sinful men unto himself. Then fecondly, for those mercies we have in our own particulars received, such are the ha ving been born within the pale of the Church, and so brought up in Christian Re ligion, by which we have been partakers of those precious advantages of the Word and Sacraments, and so have had, without any care or pains of ours, the means of eternal life put into our hands. But besides these, there is none of us but have received other spiritual mercies from God.

Spiritual Mercies. 9. As first, Gods parience and long-suffering, waiting for our Repentance, and not cutting us off in our Sins. Secondly, his calls and invitations of us to that repentance, not only outward, in the ministry of the Word, but also inward, by the motions of his Spirit. But then if thou be one that hath by the help of Gods grace been wrought upon by these calls, and brought from a prophane or worldly, to a Christian course of life, thou art surely in the highest degree tied to magnific and praise his goodness, as having received from him the greatest of mercies.

Temporal.

Temporal bleffings, whether such as concern

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the publick, as the prosperity of the Church Sunday or Nation, and all remarkable deliverances afforded to either; or elfe fuch as concern our particular; fuch are all the good things of this life which we enjoy; as Health, Friends, Food, Raiment, and the like; also for those minutely preservations, whereby we are by Gods Gracious providence kept from danger, and the especial deliverances which God hath given us in the time of greatest perils. It will be impossible to set down the several mercies which every man receives from God, because they differ in kind and degree between one man and another. But it is fure that he which receives leaft, hath yetenough to employ his whole life in prailes to God. And it will be very fit for every man to consider the several passages of his life, and the mercies he hath in each received, and so to gather a kind of List or Catalogue of them, at least the principal of them, which he may always have in his memory, and often with a thankful heart repeat before God.

11. These are the several parts of Prayer, Publick and all of them to be used both publickly and the Church. privately. The publick use of them is first, that in the Church, where all meet to joyn in those prayers wherein they are in common concerned. And in this ( where the prayers are such as they ought to be ) we should be very constant, there being an especial bleffing promised to the joynt requests of the faithful;

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and he that without a necessary cause absents himself from such publick prayers, cuts himself off from the Church, which hath always been thought so unhappy a thing, that it is the greatest punishment the Governous of the Church can lay upon the worst offender; and therefore it is a strange madness for men to instict it upon themselves.

In the Family.

12. A second fort of publick prayer is that in a Family, where all that are members of it joyn in their common supplications; and this also ought to be very carefully attended to, first by the Master of the Family, who is to look that there be fuch prayers, it being as much his part thus to provide for the Souls of his Children and Servants, as to provide food for their Bodies. Therefore there is none even the meanest housholder, but ought to take this care. If either himself or any of his Family can read, he may use some prayers out of some good Book; if it be the Service Book of the Church he makes a good choice: if they cannot read, it will then be necessary they should be taught without Book some form of prayer which they may use in the Family, for which purpose again some of the Prayers of the Church will be very fit, as being most easie for their memories by real fon of their shortness, and yet containing a great deal of matter. But what choice soever they make of prayers, let them be fure to have some, and let no man that professes himfelf

himself a Christian, keep so heathenish a Sunday family, as not to fee God be daily worhipped in it. But when the Master of a Family hath done his duty in this providing, it is the duty of every member of it to make use of that provision, by being constant and diligent at those Family-Prayroficably make to them fives but the

13. Private or Secret Prayer is that which Private is used by man alone apart from all others, wherein we are to be more particular according to our particular needs, than in publick it is fit to be. And this of private prayer is a duty which will not be excused by the performance of the other of publick. They are both required, and one must not be taken inexchange for the other. And whoever is diligent in publick prayers, and yet negligent in private it is much to be feared he rather feeks to approve himself to men than to God, contrary to the command of our Saviour, Mat. 6. who enjoyns this private prayer, this praying to our Father in secret, from whom alone we are to expect our reward, and not from the vain praises of men.

14. Now this duty of Prayer is to be often Frequency performed, by none feldomer than Evening in Prayer. and Morning, it being most necessary that we should thus begin and end all our works with God, and that not only in respect of the duty we owe him, but also in respect of our selves who can nevar be either prosperous or

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fafe, but by committing our felves to him: and therefore should tremble to venture on the perils either of day or night without his fafeguard. How much oftner this duty is to be performed, must be judged according to the business or leifure men have : where, by business, I mean not such business as men unprofitably make to themselves, but the necessary business of a mans Calling, which with some will not afford them much time for set and solemn Prayer. But even thek men may often in a day lift up their hearts to God in some short prayers even whilest they are at their work. As for those that have more leifure, they are in all reason to bestow more time upon this duty. And let no man that can find time to bestow upon his vanities, nay, perhaps his fins, fay he wants leifure for Prayer, but let him now endeavour to redeem what he hath mil-spent, by imploying more of that leifure in this duty for the future: and furely if we did but rightly weigh how much it is our own advantage to perform this duty, we should think it wisdom to be as frequent as we are ordinarily feldom in it.

The advantages of Prayer.

Honour.

poor worms of the earth to be allowed to speak so freely to the Majesty of Heaven. If a King should but vouchfase to let one of his meanest Subjects talk familiarly and freely with him, it would be lookt on as a huge honour;

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honour; that man how despicable soever he Sunday were before, would then be the envy of all his neighbours; and there is little queftion he would be willing to take all opportunities of receiving fo great a grace. But alas this is nothing to the honour is offered us, who are allowed, nay invited to speak to and converse with the King of Kings, and therefore how forward should we in all reafon be to it? It in world neaverels to God.

16. Secondly, It is a great Benefit, even Benefits. the greatest that can be imagined; for Prayer is the instrument of fetching down all good

things to us, whether spiritual or temporal; no prayer, that is qualified as it ought to be, but is fure to bring down a bleffing according to that of the Wife man, Ecclus. 35. 17.

The prayer of the humble pierceth the clouds, and will not turn away till the highest regard it. You would think him a happy man that had

one certain means of helping him to whatever he wanted, though it were to cost him much pains and labour; now this happy

man thou mayeft be if thou wilt. Prayer is the never-failing means of bringing thee, if

not all that thou thinkest thou wantest, yet all that indeed thou doft, that is, all that

God fees fit for thee. And therefore be there never so much weariness to thy flesh in the

duty, yet considering in what continual

want thou standest of something or other from God, it is a madness to let that uneafi-

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fo fure means of supplying thy wants deraw a7. But in the third place, this duty is in infelf fo far from being uneafie, that it is very pleafant. God is the fountain of happiness and at his night hand are pleasures for ever more, Pfal. 16.11. And therefore the nearer we draw to him, the happier we must needs be, the very joys of Heaven arising from our nearness to God. Now in this life we have no way of drawing fo near to him as by this of Prayer, and therefore furely it is that which in it felf is apt to afford abundance of delight and pleasure; If it feem otherwise to us, it is from fome diftemper of our own hearts, which like a fick palate cannot relift the most pleasant meat. Prayer is a pleasant duty, but it is withal a spiritual one; and therefore if thy heart be carnal; if that be fet either on the contrary pleasures of the flesh, or drofs of the world: no marvel then, if thou tafte no pleasantness in it, if like the Ifraelites, thou despise Manna whilest thou longest after the flesh pots of Egipt. Therefore if thou find a weariness in this duty, suspect thy felf, purge and refine thy heart from the love of all fin, and endeavour to put it into a hear verily and spiritual frame; and then thou will find this no unpleasant exercise, but full of delight and facisfaction. In the mean time complain not of the hardness of the duty, but of the untowardness of thy own heart.

Carnality
one reason
of its seeming otherwise.

But there may also be another reason Summe? of its feeming unpleasant to us, and that is want of ule. You know there are many Want of things, which feem uneafie at the fift trial, ther. which yet after we are accustomed to them frem very delightful, and if this be thy case, then thou knowest a ready cure, viz. to use it oftner, and fo this confideration naturally inforces the exhorertion of being frequent in this duty. If how and viletruolusibir flora

19. But we are not only to confider how To ask nooffen, but how well we perform it. Now lawful, todo it well, we are to respect, first the matter of our Prayers, to look that we ask nothing that is unlawful, as revenge upon our enemies or the like; fecondly, the manner; and that must be first in Faith; we must To ask in believe, that if we ask as we ought, God will either give us the thing we ask for, or elfe fomething which he fees better for us. And then fecondly, in humility, we must ac- In bumiknowledge our felves veterly unworthy of liny. any of those good things we beg for, and therefore fue for them only for Christs fake; thirdly, with attention, we must mind what With atwe are about, and not fuffer our felves to be carried away to the thought of other things. Itold you at the first, that prayer was the buliness of the Soul, but if our minds be wandring, it is the work only of the tongue and lips, which makes it in Gods account no better than vain babling, and fo will never

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compay bring a bleffing on us. Nay, as Jacob faid to his mother, Gen. 27.12. It will be more like ly to bring a curse on us than a bleffing, for ir is a prophaning one of the most, solemn parts of Gods service, it is a piece of Hypocrifie, the drawing near to him with our lips, when our hearts are far from him, and a great flighting and despising that dreadful Majesty we come before: and as to our selves it is a most ridiculous folly, that we who come to God upon such weighty errands, as are all the concernments of our fouls and bodies, should in the midst forget our business, and purfue every the lightest thing that either our own vain fancies or the Devil, whose bufinessit is here to hinder us; can offer to us It is just as if a Malefactor, that comes to fue for his life to the King should in the midst of his supplication happen to slpy a butter fly, and then should leave his suit, and run a in the chale after that butter fly : would you not think it pity, a pardon should be cast away upon fo wretchless a creature? and fureit will be as unreasonable to expect that God should attend and grant those suits of ours,

which we do not at all consider our selves.

20. This wandring in Prayer is a thing we are much concerned to arm our selves against, it being that to which we are naturally wonderful prone. To that end it will be necessary first to possess our hearts at our coming to Prayers with the greatness of that

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t d Majesty we are to approach, that so we may Sunday dread to be vain and trifling in his presence. Secondly, We are to consider the great concernment of the things we are to ask, some whereof are fuch that if we should not be heard, we were of all creatures the most miferable, and yet this wandring is the way to keep us from being heard. Thirdly, we are to beg Gods aid in this particular: And therefore when thou fetteft to prayer, let thy Prayer for first petition be for this grace of attention.

21. Lastly, be as watchful as is possible watchfulover thy heart in time of prayer to keep out nefs. all wandring thoughts, or, if any have gottenin, let them not find entertainment, but assoon as ever thou discernest them, suffer them not to abide one moment, but cast them out with indignation, and beg Gods pardon for them. And if thou dost thus fincerely and diligently strive against them, either God will enable thee in some measure toovercome, or he will in his mercy pardon thee what thou canst not prevent: But if it be through thy own negligence, thou art to expect neither, so long as that negligence continues.

22. In the fourth place, we must look our with Zeal. Prayers be with zeal and earnestness; it is not enough that we fo far attend them as barely to know what it is we fay; but we must put forth all the affection and devotion of our fouls, and that according to the feveral

parts

Sunday V.

parts of prayer before mentioned. It is not the cold, faint requalt that will ever obrain from God; we fee it will not from out felver for if a beggar should ask relief from us, and do it in such a scornful manner that he seem ed indifferent whether he had it or no we should think he had either little wants a great pride; and for have no heart to sin him. Now furely the things we ask from God are fo much above the rate of an orde nary Alms, that we can never expect they should be given to slight and heartless peritions. No more in like manner will our St crifice of praise and thanksgiving ever be accepted by him, if it be not offered from a heart truly affected with the fenfe of his mercies; it's but a kind of formal comple menting, which will never be approved by him who requires the heart, and not the lin only. And the like may be faid of all the other parts of Prayer. Therefore be careful when thou drawest nigh to God in Prayer, to raise up thy foul to the highest pitch of zeal and earnestness thou artable. And be cause of thy self along thou art not able todo any thing, befeech God that he will inflame thy heart with this heavenly fire of Devotion, and when thou hast obtained it, beware that thou neither quench it by any wilful fin, nor let it go out again for want of firring it up and imploying it.

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23. Fifthly, we must Pray with Purity, Sunday I mean, we must purge our hearts from all affections to fin. This is furely the meaning with puof the Apostle, 2 Tim. 2. 8. when he commands men to lift up holy bands in Prayer, and he there instances in one special fort of sin. wrath and doubting, where by doubting is meant those unkind disputes and contentions which are so common amongst men. And furely he that cherishes that or any other sin in his heart, can never lift up those holy hands which are required in this duty. And then fure his prayers, be they never fo many or earnest, will little avail him. The Pfalmift will tell him, he shall not be heard, Pfalm 66.18. If I regard iniquity in my heart, the Lord will not hear me. Nay, Solamon will tell him yet worse, that his prayers are not only vain, but abominable, Prov. 15. 8. The far enifice of the wicked is an abomination to the Lord. And thus to have our prayers turned into fin, is one of the heaviest things that can befall any man. We see it is set down in that fad Catalogue of curies, Pfalm 109. 7. Therefore let us not be so cruel to our selves as to pull it upon our own heads, which we certainly do if we offer up prayers from an impure heart. William as bod 73372

24. In the last place we must direct our To right players to right ends; and that either in re- ends. spect of the prayer it felf, or the things we pray for; First, we must pray, not to gain the ring praise

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praise of devotion amongst men, like those hypocrites, Matth. 6. 5. nor yet only for company or fashion fake, to do as other do : Bur we must do it, first, as an act of worship to God; secondly, as an acknowledgment, that he is that great spring from whence alone we expect all good things; and thirdly, to gain a supply of our owner others needs. Then in respect of the Things prayed for; we must be sure to have no il aims upon them; we must not ask that we may consume it upon our lusts, Jam. 4. 3. as those do who pray for wealth, that they may live in riot and excess, and for power that they may be able to mischief their ene mies, and the like. But our end in all must be Gods glory first, and next that, our own and others Salvation; and all other things must be taken in only as they tend to those, which they can never do if we abuse them to fin. I have now done with that first part of worship, that of the Soul suo di and o'al

Bodily worship.

25. The other is that of the Body, and that is nothing else but such humble and reverent gestures in our approaches to God, as may both express the inward reverence of our Souls, and may also pay him some tribute from our very Bodies, with which the Apostle commands us to glorifie God, as well as with our Souls; and good reason, since he hath created and redeemed the one as well as the other: when soever therefore thou offerest

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thy Prayers unto God, let it be with all low- Sunday liness as well of body as of mind, according tothat of the Pfalmift, Pfal. 95.6. O come let us worship, let us fall down and kneel before the Lord our Maker.

26. The Ninth DUTY to God is R E- Repentance PENTANCE: That this is a duty to God we are taught by the Apostle, Acts 20.21. where speaking of repentance, he stiles it repentance towards God. And there is good reason this should be a duty to him, since there is no fin we commit but is either mediately or immediately against him. though there be fins both against our selves and our neighbours, yet they being forbidden by God, they are also breaches of his Commandments, and so sins against him.

This repentance is, in short, nothing but A turning aturning from fin to God, the casting off all from sin to our former evils, and in stead thereof constantly practifing all those Christian duties which God requireth of us. And this is fo necessary a duty, that without it we certainlyperish; we have Christ's word for it, Luke 13.5. Except ye repent, ye shall all like-

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27. The Directions for performing the feveral parts of this duty have been already given in the preparation to the Lords Supper. And thither I refer the Reader. Only I shall here mind him, that it is not to be lookt upon as a duty to be practifed only at the time of

receiving

V. only remedy against the possion of sin, we must renew it as often as we repeat our sins, that is, daily. I mean we must every day repent of the sins of that day. For what Christ saith of other evils, is true also of this, Sufficient to the day is the evil thereof; we

have fins enough of each day to exercise a daily repentance, and therefore every man must thus daily call himself to account.

At set times.

28. But as it is in accounts, they who constantly set down their daily expences, have yet some set time of casting up the whole fum, as at the end of the week or moneth; fo should it also be here, we should set aside some time to humble our selves solemnly before God for the fins, not of that day only but of our whole lives. And the frequenter thele times are, the better. For the oftner we thus cast up our accounts with God, and see what vast debts we are run in to him, the more humbly shall we think of our selves, and the more shall thirst after his mercy, which two are the special things that must qualifie us for his pardon. He therefore that can affign himfelf one day in the week for this purpofe, will take a thriving course for his soul. Or if any mans state of life be so busie as nor to afford him to do it so often, let him yet come as near to that frequency as is possible for him, remembring always, that none of his worldly imployments can bring him in near

lo gainful a return as this spiritual one will Sunday do, and therefore it is very ill husbandry

to purfue them to the neglect of this.

29. Besides these constant times, there are In the time likewise occasional times for the perfor- on affishing mance of this duty; fuch especially are the times of calamity and affliction; for when any fuch befals us, we are to look on it as a message sent from Heaven to call us to this dury, and therefore must never neglect it when we are thus fummoned to it, left we be of the number of them who despise the thastisements of the Lord, Heb. 12.5.

30. There is yet another time of repen- At death. tance, which in the practice of men hath gotten away the custom from all those, and that is the time of death, which it is true, is a time very fit to renew our repentance, but fure not proper to begin it; and it is a most desperate madness for men to defer it till then. For to say the mildest of it, it is the venturing our Souls upon such miserable uncertainties as no wife man would trust with any

thing of the least value.

For first, I would ask any man that means The danger to repent at his death, how he knows he shall of deferhave an hours time for it? Do we not daily ring it till fee men snatcht away in a moment? And who can tell that it shall not be his cwn case? But secondly, suppose he have a more leisurely death, that some disease give him warning of its approach, yet perhaps he will not un-

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Sunday derstand that warning, but will still flatter himself, as very often sick People do, with hopes of life to the last: and so his death may be fudden to him, though it comes by never fo flow degrees. But again, thirdly, if he do discern his danger, yet how is he sure he shall then be able to repent? Repentance is a grace of God, not at our command; and it is just and usual with God, when Men have a long time refused and rejected that grace, refisted all his calls and invitations to conversion and amendment, to give them over at last to the hardness of their own hearts, and not to afford them any more of that grace they have so despised. Yet suppose in the fourth place that God in his infinite patience should still continue the offer of that grace to thee, yet thou that hast resisted, it may be thirty, or forty, or fifty years together, how knowest thou that thou shalt put off that habit of refiftance upon a sudden, and make use of the grace afforded? It is fure thou haft many more advantages towards the doing it now, than thou wilt have then.

The difadvantages of a deathbed repentance.

The cultom of Sin.

31. For first, the longer sin hath kept pofseffion of the heart, the harder it will be to drive it out. It is true, if repentance were nothing but a present ceasing from the acts offin, the death-bed were fittest for it, for then we are disabled from committing most sins; but I have formerly shewed you, repentance contains much more than fo, there must be in it a fincere

fincere hatred of fin, and love of God. Now Sunday how unlikely is it that he which hath all his life loved fin, cherisht it in his bosom, and on the contrary abhorred God and goodness, should in an instant quite change his affections, hate that fin he loved, and love God and goodness, which before he utterly hated?

32. And secondly, the bodily pains that Bodily attend a death-bed will diffract thee, and pains. make thee unable to attend the work of repentance, which is a business of such weight and difficulty, as will employ all our powers

even when they are at the freshest.

33. Consider those disadvantages thou Danger of must then struggle with, and then tell me unsincerty. what hope there is thou shalt then do that, which now upon much easier terms thou wilt not. But in the third place there is a danger behind beyond all these, and that is that the repentance which death drives a man to, will not be a true repentance; for in such a case it is plain, it is only the fear of Hell puts him on it, which though it may be a good beginning, where there is time after to perfect it, yet where it goes alone it can never avail for Salvation. Now that death bed repentances are often only of this fort, is too likely, when it is observed that many men who have feemed to repent when they have thought Death approaching, have yet, after it hath pleased God to restore them to health, been as wicked (perhaps worse) as ever they K 3 were

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Sunday were before; which shews plainly that there was no real change in them, and then furely had fuch a man died in that feeming repentance, God, who tries the heart, would not have accepted it, which he faw was unfincere. When all these dangers are laid together, it will furely appear a most desperate adventure for any Man to trust to a Deathbed repentance. Nor is it ever the less for that example of the penitent Thief, Luke 23.43. which is by many fo much depended on. For it is fure his case and ours differ widely; he had never heard of Christ before, and so more could not be expected of him than to embrace him as foon as he was tendred to him: But we have had him offered, nay prest upon us from our Cradles, and yet have rejected him. But if there were not this difference, it is but a faint hope can be raifed only from a fingle example, and another we find not in the whole Bible. The Ifraelites we read were fed with Manna from Heaven, but would you not think him stark mad that should out of expectation of the like, neglect to provide himself any food? Yet it is full as reasonable to depend upon this example as the other. I conclude all in the words of the Wife man, Eccl. 12.1. Remember thy Greator in the days of thy youth before the evil days came.

Fasting.

34. To this duty of repentance Fasting is very proper to be annexed. The Scripture usually joyns them together; among the fews

the great day of atonement was to be kept Sunday with Fasting, as you may see by comparing Lev. 16. 31. with Ifa. 58. 5. and this by Gods especial appointment. And in the Prophets when the people are called on torepent and humble themselves, they are also called on to Fast. Thus it is, Joel 2.12. Therefore now thus saith the Lord, Turn ye unto me with all your hearts, with fasting, and with weeping, &c. Yea, so proper hath fasting been accounted to Humiliation, that we see even wicked Ahab would not omit it in his, 2 Kings 21.27. nor the Heathen Ninevites in theirs, Jonah 3. 5. nor is it less fit or less acceptable since Christ, than it was before him. For we see he supposes it as a duty sometimes to be performed, when he gives directions to avoid vain glory in it, Matt. 6.6. and also affures us that if it be performed, as it ought, not to please men but God, it will surely be rewarded by him. And accordingly we find it practised by the Saints, Anna, Luke 2. 37. served God with fasting and prayer: where it is observable, that it is reckoned as a service of God, fit to be joyned with Prayers. And the Christians of the first times were generally very frequent in the practice of it. Now though fasting be especially proper to a time of humiliation, yet is it not so restrained to it, but it may be seasonable, whensoever we have any extraordinary thing to request from God. Thus when Esther was to endeavour the K 4

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punday the deliverance of her people from destruction, the and all the Jews kept a folemn Fast, Efth. 4.16. And thus when Paul and Barna. bas were to be Ordained Apostles, there was fasting joyned to prayer, Acts 13.3. and so it will be very fit for us, whensoever we have need of any extraordinary directions, or affistance from God, whether concerning our temporal or spiritual concernments, thus to quicken our prayers by Fasting. But above all occasions, This of Humiliation seems most to require it; for besides the advantages of kindling out zeal, which is never more necessary than when we beg for pardon of fins, Fasting carries in it somewhat of revenge, which is reckoned as a special part of repentance, 2 Cor.7.11. for by denying our bodies the refreshment of our ordinary food, we do inflict somewhat of punishment upon our felves for our former excesses, or whatever other fins we at that time accuse our selves of; which is a proper effect of that indignation which every finner ought to have against himself. And truly he that is so tender of himself that he can never find in his heart so much as to miss a meal, by way of punishment for his faults, shews he is not much fallen out with himself, for committing them; and so wants that indignation which the Apostle in the forenamed texts mentions as a part of true repentance.

Fasting a revenge apon our Selves.

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35. There is no doubt, but such holy re- Sunday venges upon our felves for fins are very acceptable to God; yet we must not think that Such revenges aceither those, or any thing else we can do, can ceptable make fatisfaction for our offences, for that with God. nothing but the bloud of Christ can do. And tisfaction therefore on that, and not on any of our per- for sins. formances we must depend for pardon. Yet fince that bloud shall never be applied to any but penitent finners, we are as much concern'd to bring forth all the fruits of repentance as if our hopes depended on them only.

36. How often this duty of fasting is to be Times of performed, we have no direction in Scrip-fasting. That must be allotted by mens own piety, according as their health, or other considerations will allow. But as it is in humiliation, the frequenter returns we have of fettimes for it, the better; so it is likewise in fasting, the oftner, the better, so it be not hurtful either to our healths, or to some other duty required of us. Nay perhaps fasting may help some Men to more of those times for humiliation, than they would otherwife gain. For perhaps there are some, who cannot, without a manifest hindrance to their calling allow a whole day to that work, yet such an one may at least afford that time he would otherwise spend in eating: And so faffing will be doubly useful towards such a mans humiliation, both by helping him in the duty and gaining him time for it.

37.I

Second
Branch of
our duty to
God.

37. I have now gone through the first branch of our Duty to God, to wit, the acknowledging him for our God. The Second is, the having no other. Of which I need fay little, as it is a forbidding of that groffer fort of Heathenish Idolatry, the worshipping of Idols, which though it were once common in the World, yet is now so rare, that it is not likely any that shall read this will be concerned in it. Only I must say, That to pay Divine worship to any creature, be it Saint or Angel, yea, or the Image of Christ himself, is a transgression against this second branch of our duty to God, it being the imparting that to a creature which is due only to God, and therefore is strictly to be abstained from.

Inward Idolatry.

38. But there is another fort of Idolatry of which we are generally guilty, and that is, when we pay those affections of Love, Fear, Trust, and the like, to any creature in a higher degree than we do to God: for that is the setting up that thing, whatsoever it is, for our God. And this inward kind of Idolatry is that which provokes God to jealousse, as well as the outward of worshipping an Idol. I might enlarge much upon this, but because some severals of it have been toucht on in the former discourse, I suppose it needless; and therefore shall now proceed to the second head of D.U.T.Y, that to our SELVES.

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## Sunday

## SUNDAY VI.

Duty to our Selves; of Sobriety; of Humility; the great Sin of Pride; of Vain Glory, the Danger, Folly; the Means to prevent it: of Meekness, &c.

HIS DUTY to our SELVES Duty to is by S. Paul in the foremen- our Selves. tioned Text, Tit. 2.12. fumm'd up in this one word Soberly.

Now by Soberly is meant our keeping within those due bounds which God hath set us. My business will therefore be to tell you what are the particulars of this Sobriety: and that first, in respect of the soul; secondly, in respect of the body. The sobriety of the foul stands in right governing its passions and affections; and to that are many Vertues required. I shall give you the particulars of them.

2. The first of them is Humility, which Humility. may well have the prime Place, not only in respect of the excellency of the vertue, but also of its usefulness towards the obtaining of all the rest. This being the foundation on which all others must be built. And he that hopes to gain them without this, will prove but like that foolish builder Christ speaks of, Luke 6.49. Who built his house on the sand. Of the humility towards God I have already spoken,

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VI. now to speak of Humility, as it concerns our felves, which will be found no less necessary than the former.

3. This Humility is of two forts, the first is the having a mean and low opinion of our selves, the second is the being content that others should have so of us. The first of these is contrary to pride, the other to vain glory. And that both these are absolutely necessary to Christians, I am now to shew you; which will I conceive, best be done by laying before you first, the sin; secondly, the danger; thirdly, the contrary vices.

The great fin of Pride.

4. And first, for Pride; the sin of it is so great, that it cast the Angels out of Heaven, and therefore if we may judge of fin by the punishment, it was not only the first, but the greatest sin that ever the Devil himself hath been guilty of: But we need no better proof of the hainousness of it, than the extreme hatefulness of it to God; which besides that instance of his punishing the Devil, we may frequently find in the Scriptures, Prov. 16.5. Every one that is proud in heart is an abomination to the Lord. And again, Chap 6. 16. where there is mention of leveral things the Lord hates, a proud look is fet as the first of them; so Jam.4.7. God resisteth the proud; and divers other Texts there are to the fame purpose, which shews the great hatred God bears to this fin of Pride. Now fince it is cer-

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tain, God who is all goodness, hates nothing, Sunday but as it is evil, it must needs follow, that where God hates in so great a degree, there

must be a great degree of evil.

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5. But secondly, PRIDE is not only Thedanger. very finful, but very dangerous; and that into other first, in respect of drawing us to other fins; sins. fecondly, of betraying us to punishments. First, pride draws us to other sins, wherein it shews it self indeed to be the direct contrary to humility; for as that is the root of all Vertue, fo is this of all vice. For he that is proud fets himself up as his own God, and so can never submit himself to any other Rules° or Lawsthan what he makes to himself. The ungodly, fays the Pfalmist, is so proud that he careth not for God, Pfal. 10. 4. where you fee, it is his pride that makes him despise God. And when a man is once come to that, he is prepared for the commission of all sins. I might instance in a multitude of particular fins that naturally flow from this of pride; as first Anger, which the Wise man sets as the effect of Pride, Prov. 21.24. calling it proud wrath; secondly, strife and contention; which he again notes to be the off-spring of Pride, Prov. 30.10. Only by pride cometh contention. And both these are indeed most natural effects of pride: For he that thinks very highly of himself, expects much submission and observance from others, and therefore cannot but rage and quarrel whenever he thinks

Sumay VI. thinks it not sufficiently paid. It would be infinite to mention all the fruits of this bitter root: I shall name but one more, and that is, that pride not only betrays us to many fins, but also makes them incurable in us, for it hinders the working of all Remedies.

Frustrating of remedies.

6. Those remedies must either come from God or man; if from God, they must be either in the way of meekness & gentlenes, or else of sharpness and punishment. Now if God by his goodness essay to lead a proud man to repentance, he quire mistakes Gods meaning, and thinks all the mercies here ceives are but the reward of his own delen, and fo long 'tis fure he will never think he needs repentance. But if on the other fide God use him more sharply and lay afflictions and punishments upon him, those in a proud heartwork nothing but murmurings and ha ting of God, as if he did him injury in those punishments. As for the remedies that can be used by man, they again must be either by way of correction or exhortation; correction ons from man will fure never work more on a proud heart, than those from God, for he that canthink God unjust in them, will much rather believe it of man. And exhortations will do as little. For let a proud man be admonished though never so mildly & lovingly, he looks on it as a difgrace. And therefore instead of confessing or amending the fault, he falls to reproaching his reprover as d be

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an over-busie or censorious person; and for sunuage that greatest and most precious act of kindnels, looks on him as his enemy. And now one that thus stubbornly resists all means of cure, must be concluded in a most dangerous estate.

7. But besides this danger of fin, I told Betraying you there was another, that of punishment; to punishment; ment. and of this there will need little proof, when it is confidered, that God is the proud mans profest enemy, that he hates and resists him, as appeared in the Texts forecited: And then there can be little doubt, that he which hath. fomighty an adversary shall be fure to fmart for it. Yet besides this general ground of conclusion, it may not be amiss to mention some of those Texts which particularly threaten this fin, as Prov. 16. 18. Pride goeth before destruction, and an haughty spirit before a fall: again, Prov. 16. 5. Every one that is proud in heart is an abomination to the Lord; though hand jayn in hand, yet they shall not be unpunifbed. The decree it feems is unalterable, & whatever endeavours are used to preserve the proud man, they are but vain, for he shall not go unpunished. And this is very remarkable in the story of Nebuchadnezzar, Dan. 4. who though a King, the greatest in the world, yet for his pride was driven from among men to dwell and feed with beafts. And it is most frequently feen, that this fin meets with very extraordinary judgments even in this life.

But

VI. think that he hath escaped Gods vengeance, for it is sure there will be a most sad reckoning in the next; for if God spared not the Angels for this sin, but cast them into Hell, let no Man hope to speed better.

The Folly.

8. In the third place I am to shew you the great Folly of this sin; and to do that, it will be necessary to consider the several things whereof Menuse to be proud; they are of three sorts, either those which we call the goods of Nature, or the goods of Fortune, or the goods of Grace.

In respect of thegoods of Nature.

9. By the goods of Nature, I mean Beauty, Strength, Wit, and the like, and the being proud of any of these is a huge folly. For first, we are very apt to mistake and think our felves handsome or witty when we are not, and then there cannot be a more Ridiculous folly than to be proud of what we have not, and fuch every one esteems it in another man, though he never supposes it his own case; and so never discerns it in himself. And therefore there is nothing more despicable amongst all men, than a proud fool; yet no man that entertains high opinions of his own wit but is in danger to be thus deceived, a mans own judgment of himself being of all others the least to be trusted. But secondly, suppose we be not out in judging, yet what is there in any of these natural endowments which is worth the being proud,

proud, there being scarce any of them which Sunday fome creature or other hath not in a greater degree than man? How much does the whiteness of the Lilly, and the redness of the Rose exceed the white and red of the fairest face? What a multitude of creatures is there. that far furpals man in strength and swiftness? And divers others there are, which, as far as concerns any useful end of theirs, act much more wisely than most of us; and are therefore oftentimes in Scripture propofed to us by way of Example. It is therefore furely great unreasonableness for us to think highly of our felves for fuch things as are common to us with beafts and plants. But thirdly, if they were as excellent as we fancy them, yet they are not at all durable; they are impaired and lost by fundry means; a phrenzy will deftroy the rarest wit; a fickness decay the freshest beauty, the greatest frength, or however old age will be fure to do all. And therefore to be proud of them is again a folly in this respect. But lastly, whatever they are, we gave them not to our felves. No man can think he did any thing towards the procuring his natural beauty or wir, and focan with no reason value himself for them.

10. In the second place, the folly is as The goods great to be proud of the goods of Fortune pof forsine. by them I mean wealth and honour, and the like; for it is fure, they add nothing of true worth to the man; fomewhat of outward;

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countage pomp and bravery they may help him to, but that makes no change in the person. You VI. may load an Ass with money, or deck him with rich Trappings, yet fill you will not make him a whit the nobler kind of beaft by either of them. Then secondly, these are things we have no hold of they vanish many times ere we are aware; he that is rich to day, may be poor to morrow, and then will be the less pitied by all in his poverty, the prouder he was when he was rich. Thirdly, we have them all, but as Stewards, to lay out for our Masters use, and therefore should rather think how to make our accounts than pride our selves in our receipts. Lastly, whatever of these we have, they, as well as the former, are not owing to our selves. But if they be lawfully gotten, we owe them only to God, whose bleffing it is, that maketh sich, Prov. 10.22. If unlawfully, we have them upon fuch terms that we have very little reason to brag of them. And thus you fee in these several respects, the folly of this

The goods of Grace.

fecond fort of pride.'

11. The third is that of the goods of Grace; that is, any vertue a man hath. And here I cannot fay, but the things are very valuable, they being infinitely more precious than all the world, yet nevertheless this is of all the rest the highest folly. And that not only in the foregoing respect, that we help not our selves to it, grace being above all things

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things most immediately Gods work in us, Sunday but especially in this, that the being proud of Grace is the fure way to lose it. God, who gives grace to the humble, will take it from the proud. For if, as we see in the parable, Marth. 25.28. the talent was taken from him who had only put it to no use at all, how shall he hope to have it continued to him that hath put it to fo ill, that instead of trading with it for God, hath trafficked with it for Satan? And as he will lose the Grace for the furtire, to he will lose all the reward of it for the time past. For let a man have done never fo many good acts, yet if he be proud of them; that pride shall be charged on him to his deflruction, but the good shall never be remembred to his reward. And this proves it. to be a most wretched folly to be proud of grace. It is like that of Children, that pull those things in pieces they are most fond of, but yet much worse than that of theirs, for we not only lofe the thing (and that the most precious that can be imagined ) but we must also be eternally punished for doing so, there being nothing that shall be so ladly feckoned for in the next world as the abuse of Grace; and certainly there can be no greater abuse of it than to make it serve for an end for directly contrary to that for which it was given it being given to make us humble, not proud, to magnific God, not out felves. novore been land 12. Having

Sunday VI. Means of Hum.lity.

112. Having shewed you thus much of this fin, I suppose it will appear very necessary to be eschewed; to which purpose it will first be useful to consider what hath been already faid concerning it, and that so seriously, as may work in thee not some flight dislike, but a deep and irreconcileable hatred of the fin: fecondly, to be very watchful over thine own heart, that it cherish not any beginnings of it; never suffer it to feed on the fancy of thy own worth; but whenever any luch thought arises, beat it down immediately with the remembrance of some of thy follies or fins, and so make this very motion of pride an occasion of humility. Thirdly, never to compare thy felf with those thou thinkest more foolish or wicked than thy self, that so thou mayest like the Pharifee, Luke 16.11. extol thy felf for being better; but if thou wilt compare, do it with the Wife and Godly; and then thou wilt find thou comest fo far short as may help to pull down thy high efteem of thy felf. Laftly, To be very earnest in Prayer, that God would root out all degrees of this fin in thee, and make thee one of those poor in spirit, Matth. 5. 3. to whom the bleffing even of Heaven it self, is promised.

The fin.

Vain-glory. 13. The second contrary to humility I told you was vain-glory. That is, a great thirst after the praise of men. And first, that this is a fin, I need prove no otherwise, than by the SHIVEHER

words

words of our Saviour, John 5.44. How san ye Summar believe, that receive bonour one of another? Where it appears, that it is not only a fin, but such an one as hinders the receiving of Christinto the heart, for so believing there fignifies. This then in the second place shews you likewise the great dangerousness of this fin, for if it be that which keeps Christ out of the heart, it is sure it brings infinite dan- The danger. ger, fince all our fafety, all our hope of escaping the wrath to come, stand freceiving him. But besides the authority of this Text, common experience hews, that whereever this fin hath possession, it endangers men to fall into any other. For he that lo confiders, the praise of men, that he must at no hand part with it, when ever the greatest fins come to be in fashion and credit (as God knows many are now adays) he will be fure to commit them rather than run the difgrace of being too fingle and precise; I doubt there are many consciences can witness the truth of this, fo that I need fay no more to prove the danger of this fin.

14. The third thing I am to shew, is the folly The folly. of it; and that will appear first, by considering what it is we thus hunt after, nothing but a little air, a blaft, the breath of men, it brings us in nothing of real advantage: for I am made never the wifer nor the better for a mans faying I am wife and good. Besides, if I'am commended, it must be either before

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Sunday VI.

my face or behind my back: if the former, it is very often flattery, and so the greatest abuse that can be offered, and then I must be very much a fool to be pleased with it. But if it be behind my back, I have not then fo much as the pleasure of knowing it; and therefore it is a strange folly thus to pursue what is fo utterly gainless. But secondly, it is not only gainless, but painful and uneafie alfo. He that eagerly feeks praise, is not at all mafter of himfelf, but must suit all his actions to that end, and instead of doing what his own reason and conscience (nay perhaps his worldly conveniency) directs him to, he must take care to do what will bring him in commendations, and so enflave himself to every one that hath but a tongue to commend him. Nay, there is yet a further uneafiness in it, and that is, when such a man fails of his aim, when he miffes the praise, and perhaps meets with the contrary reproach, ( which is no mans lot more often than the vain-glorious, nothing making a man more despised) then what disturbances and disquiets, and even tortures of mind is he under? A lively instance of this you have in Achitophel, 2 Sam. 17. 23. who had fo much of this, upon Absoloms despising his counsel, that he chose to rid himself of it, by hanging himfelf. And fure this painfulness that thus attends this sin, is sufficient proof of the folly of it. Yet this is not all,

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it is yet further very hurtful Por if this vain- Sunday glory be concerning any good, or Christian Action, it destroys all the fruit of it; he that prays or gives almes to be feen of men, Matt. 6.2. must take that as his reward, Verily I say unto you they have their remard; they must expect none from God, but the portion of those Hypocrites, that love the praise of men more than the praise of God. And this is a miserable folly to make such an exchange. It is like the Dog in the Fable, who feeing in the water the shadow of that meat he held in his mouth, catcht at the shadow, and so lergo his meat. Such Dogs, fuch unreasonable creatures are we, when we thus let go the eternal rewards of Heaven to catch at a few good words of men. And yet we do not only lose those eternal joys, but procure to our selves the contrary eternal miseries, which is fure the highest pitch of folly and madness. But if the vain glory be not concerning any vertuous action, but only fome indifferent thing, yet even there also it is very hurtful; for vain-glory is a fin that wherefoever it is placed, endangers our eternal estate, which is the greatest of all mischiefs. And even for the present it is observable, that of all other fins it stands the most in its own light, hinders it self of that very thing it pursues. For there are very few that thus hunt after praise, but they are discerned to do so, and that is sure to eclipse what ever praise-

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sunday praise-worthy thing they do, and brings forn upon them instead of reputation. And yı. then certainly we may justly condemn this fin of folly which is so ill a manager even of itsown delign. and as and a share

Helps aglory.

15. You have feen how wretched a thing gainst vain this vain-glory is in these several respects, the ferious consideration whereof may be one good means to subdue it, to which it will be necessary to add, first, a great watchfulness over thy felf; observe narrowly whether in any Christian duty thou at all considerest the praise of men, or even in the most indifferent action, look whether thou have not too eager a defire of it, and if thou findest thy felf inclined that way, have a very ftrict eye upon it, and where ever thou findest it stirring, check and relift it, suffer it not to be the end of thy actions: But in all matters of Religion let thy Duty be the Morive; in all indifferent things of common life let Reason direct thee; and though thou mayeft fo far consider in those things the opinion of men, as to observe the rules of common decency, yet never think any praise that comes in to thee from any thing of that kind worth the contriving for. Secondly, fet up to thy felf another aim, viz. that of pleafing God : let that be thy enquiry when thou goest about any thing; whether it be approved by him. And then thou wilt not be at leifure to consider what praise it will bring thee from men. And furely

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furely he that weighs of how much more summage moment it is to please God, who is able eternally to reward us, than man, whole applause can never do us any good, will furely think it reasonable to make the former his only care. Thirdly, if at any time thou art praised, do not be much overjoyed with it, northink a jot the better of thy felf; but if it be vertue thou art praised for, remember it was God that wrought it in thee, and give him the glory, never thinking any part of it belongs to thee: If it be some indifferent action; then remember that it cannot deserve praise, as having no goodness in it: But if it be a bad one, ( as amongst men such are sometimes likeliest to be commended) then it ought to fet thee a trembling in stead of rejoycing, for then that wo of our Saviours belongs to thee, Luke 6.26. We unto you when men speak well of you, for so did their Fathers to the false Prophets; and there is not a greater fign of a hardned heart, than when men can make their fins the matter of their glory. In the last place let thy prayers affift in the fight with this corruption.

16. A second VERTUE is MEEK- Mecknoss. NES, that is, a calmness and quietness of spirit, contrary to the Rages and impatiencies of Anger. This Vertue may be exercised either in respect of God, or his neighbour. That towards God I have already spoken of, under the head of Humility, and that towards

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VI. here to lay of it is, how it becomes a duty to

Advanta-

here to fay of it is, how it becomes a duty to our felves: that it does in respect of the great advantage we reap by it; which in meet kindness to our felves, we are to look after, And to prove that it brings us this great advantage, I need fay no more, but that this meekness is that to which Christ hath pronounced a bloffing, Matth. 5. 5. Bleffed are the week, and not only in the next world, but even in this too, they shall inherit the earth Indeed none but the meek person hath the true enjoyment of any thing in the world, for the angry and impatient are like fick people, who, we use to fay, cannot enjoy the greatest prosperities: For let things be never fo fair without, they will raise storms with in their own breafts. And furely whoever hath either in himself or others observed the great uneafiness of this passion of anger cannot chuse but think meekness a most not argustler figned a hardesgnish rails again

thing, for it is that whereby we refemble Christ, Learn of me, saith he, for I am meek and lowly in heart, Matth. 11. 28. It is also that whereby we conquer our selves, overcome our own unruly passions, which of all victories is the greatest and most noble. Lastly, it is that which makes us behave our selves like men, whereas anger gives us the fierceness and wildness of Savage beasts. And

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accordingly the one is by all esteemed and somes loved, whereas the other is hated and abhorred every man shunning a man in rage as they would a furious beast.

of the mind, whereas anger is the direct madness; it puts a man wholly out of his own power, and makes him do such things as himself in his sober temper abhors; how many men have done those things in their rage, which they have repented all their lives after? And therefore surely as much as a man is more honourable than a beast, a sober man than a mad man, so much hath this vertue of Meekness the advantage of honour above the contrary vice of Anger.

19. Again, meekness makes any condition tolerable and easie to be endured. He that meekly bears any fuffering, takes off the edge of it that it cannot wound him; whereas he that frets and rages at it, whets it and makes it much sharper than it would be; nay, in some cases makes that so, which would not else be so at all, as particularly in the case of reproachful words, which in themselves can do us no harm, they neither hurt our bodies nor lessen our estates, the only mischief they can do us is to make us angry, and then our anger may do us many more, whereas he that meekly passes them by, is never the worle for them, nay the better; for he shall be rewarded by God for

that

VI.

compay that patience. Much more might be faid to recommend this vertue to us, in respect of our own present advantage, but I suppose this may suffice to perswade men to esteem of it. The harder matter will be to gain them to the practice of it, wherein men pretend I know not what difficulties of natural constitutions, and the like; yet sure there is no man of so Cholerick a temper, but if he did heartily fet about it, would find it were not impossible in some good measure to subdue it: but then he must be diligent in using means to that end. Divers of these means there are, I shall mention some few.

Means of obtaining it.

20. As first, The imprinting deep in our minds the loveliness and benefits of meek ness, together with the ugliness and mischiefs of anger. Secondly, to fet before us the example of Christ, who endured all reproaches, yea, torments with perfect patience, that was led as a sheep to the saughter, Isaiah 53.7. That when he was reviled, reviled not again, when he suffered threatned not, I Pet. 2.23. And if he, the Lord of glory suffered thus meekly and unjustly from his own creatures, with what face can we ever complain of any injury done to us? Thirdly, To be very watchful to prevent the very first beginnings of anger, and to that purpose to mortifie all inward peevishness and frowardness of mind, which is a fin in it felf, though it proceed no further, but will also be sure, if

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it be cherished, to break out into open effects sounday of anger. Therefore whenever thou findest . VI. the least rising of it within thee, make as much hafte to check it as thou wouldft to quench a fire in thy house; but be sure thou bring no fuel to it, by entertaining any thoughts that may encrease it. And at such time especially keep a most strict watch over thy tongue, that it break not out into any angry speeches, for that breath will fan the fire, not only in thine adversary, but thy felf too; therefore though thy heart be hot within, stiffe the flame, and let it not break out; and the greater the temptation is, the more earnestly lift up thy heart to God to affift thee to overcome it. Fourthly, often remember how great punishments thy fins have deserved, and then, whether thy sufferings be from God or man, thou wilt acknowledge them to be far short of what is due to thee, and therefore wilt be ashamed to be impatient at them.

21. The third Vertue is CONSIDE- confidera-RATION, and this in a most special man-tion. ner we owe to our Souls. For without it we shall, as rash unadvised people use to do, rush them into infinite perils. Now this Confideration is either of our State, or of our Actions. By our State, I mean what our condition is State. to God-ward, whether it be such that we may reasonably conclude our selves in his fayour, This it much concerns us to confider

Somony and examine, and that not by those call VI. rules men are apt to frame to themselves as whether they believe that Christ died for their fins; that they are of the number of the elect, and shall certainly be saved : thefe and the like were all that were requi red to put us into Gods favour, none but fome melancholy person could ever be out of it; for we are apt enough generally to be lieve comfortably of our selves. But the Rules God hath given us in his word an those by which we must be tryed at the last day, and therefore are certainly the only fall ones by which to try our felves now. And the fum of those are, that who foever cominues in any one wilful fin, is not in hisfa your, nor can, if he do so die, hope for any inercy at his hand.

The Rule by mbich to try our State.

22. Now it is highly necessary we should consider what our condition is in this refred: for fince our life is nothing but a puf of breath in our nostrils. which may for ought we know be taken from us the next minute, it nearly concerns us to know how we are provided for another world, that foil cafe we want at prefent that oyl in our Lamps wherewith we are to meet the Bridgroom, Matth. 25.8. we may timely get it, and not for want of it be ever thut out like the foolil The danger Virgins from his prefence. The neglect of this confideration hath undone thany fouls

of inconsideration.

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good condition, without confidering and summay trying themselves by the foregoing Rule, but prefuming either upon some slight outward performances, or upon fuch a falle faith as I even now described; others by the wretched careless going on, without fo much as asking themselves what their condition is, but hope they should do as well as their neighbours. and so never enquiring farther; which wretched carelefness will as certainly undo the spiritual, as the like would do the temporal estate; yet in that every man is wife enough to foresee, that a man that never takes any accounts of his estate to see whether he be worth fomething or nothing, will before to be a beggar in the End. But in this far weightier matter we can generally be thus improvident. I have all address on or

is our Actions, and those either before or after the doing of them. In the first place we Before we are to consider before we act, and not to do do them. only thing rashly or headily; but first, to advise with our consciences, whether this be lawful to be done, for he that follows his own inclination; and does every thing which that moves him to, shall be sure to fall into a multitude of sins. Therefore consider soberly, and be assured of the lawfulness of the thing before thou venture to do it. This advisedness is in all worldly things accounted so necessary apart of wisdom, that no man is accounted

unted wife Sumbay VI. as the next degree to a fool. And yet it is fure, there is not so much need of looking about us in any thing as in what concerns our souls, and that not only in respect of the great value of them above all things else, but also in regard of the great danger they are in, as hath been shewed more at large in the beginning of the Treatise.

After they are done.

24. Secondly, We are to confider the actions when they are past also, that is, we are to examine whether they have been such as are allowable by the Laws of Christ, This is very necessary whether they be good or bad; if they be good, the recalling them helpeth us to the comfort of a good confei ence, and that comfort again encouragethus to go on in the like; and besides it stirs us up to thankfulness to God, by whose grace slone we were inabled to do them. But if they be bad, then it is especially necessary that we thus examine them, for without this it is impossible we should ever come to amendment, for unless we observe them to have been amis, we can never think it needful to amend, but shall still run on from one wickedness to another, which is the greatest curse any man can lye under show

Frequency of consideration. 125. The oftner therefore we use this Consideration, the better, for the less likely it is that any of our fins should escape our knowledge. It is much to be wishe that every man

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would thus every night try the actions of the Sunday day, that fo, if he have done any thing amis, he may foon check himself for it, and settle his resolutions against it, and not let it grow on to a habit and courfe. And that he may also early beg Gods pardon, which will the easier be had the sooner it is asked, every delay of that being a great increase of the fin. And furely whoever means to take an account of himself at all, will find this the easier course; it being much easier to do it for little at a time, and while passages are fresh in his memory, than to take the account of a long time together. Now if it be con- Danger of fidered, that every wilful fin must have a omittingit. particular repentance before it can be pardoned, methinks men should tremble to fleep without that repentance; for what affurance hath any man that lies down in his bed, that he shall ever rise again? And then how dangerous is the condition of that man that fleeps in an unrepented fin? The weighing of these several Motives may be a means, by Gods bleffing, to bring us to the practice of this duty of Consideration in all the parts of it it a sinbulw aboung migni to Goo, as may appear of his that pruning

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ments of it on the Ifraelian in the wildernets the your gar tread in leveral places of the beof. of Burelst, and Numbers, And landy the . allowers searful and docestero a manifold

loral, as it of laterith later, it beares some SUN- Sunday V.II.

## SUNDAY VIL

Of Contentedness and the Contraries to it; Marmuring Ambition, Governus sees, Envy; Helps to Contentedness; of duties which concern our Bodies; of Chastity, &c. Helps to it; of Temperance.

Contentedness.

HE Fourth VERTUE is Scot. 4 CONTENTEDNES and this furely is a duty we and and a smust owe to our selves, it be ing that without which it is impossible to be happy. This Contentedness is a well pleased nele with that condition, whatever it is, that God bath placed us in, not murmuring and menining at our lot, but cheerfully welcoming whatfoever God fends. How great, and withalhow pleasanta vertue this is, may appear by the contrariety it hath to feveral great and painful vices; of that where this is rooted in the heart in libblues not only fome fuch fingle fin, but a cluster of them together.

Contrary to murmuring. ing in general, which is a fin most hareful to God, as may appear by his sharp punish ments of it on the *lfraelites* in the wilderness as you may read in several places of the book of *Exodus*, and *Numbers*. And surely it is also very painful and uneasie to a mans self; for if, as the Psalmist saith, it be a joyful and pleasant

pleafant thing to be thankful, we may by the Sunday Rule of contraries conclude, it is a fad and unpleasant thing to be thurmuring, and I doubt not every mans own experience will confirm the truth of its vam nove

20 3. Secondly, It is contrary to Ambition; to Ambithe ambitious man is always dilliking his tion. present condition, and that makes him so medily, to feek a higher, whereas he that is content with his own, lies quite out of the read of this temptation. Now Ambition is not only a great fin in it felf, but it puts menupon many other; there is nothing for horrid, which a man that eagerly feeks greatnels will flick at; lying, perjury, murder, drany thing will down with him, if they fremi to read to his advancement; And the measures of it is answerable to the sin. This none can doubt of, that confiders what a muhitude of fears and jealousies, cares and diffractions there are that attend ambition in is progress, besides the great and publick mines that usually beful it in the end. And therefore fore Contentedness is in this respectas well a Happiness as a Vertue.

Thirdly, It is contrary to Covetouf To Cove hels; this the Apostle witnesseth, Heb. 13.5. tousness. Let your conversation be without covetous ness; and be content with such things as je have; where you see contentedness is set asthedirect contrary to covetouinefs. But of this there needs not other Proof than common experi-

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VII. thinks he hath enough, and therefore can hever be content; for no man can be faid to be for that thirsts after any thing he hath not. Now that you may see how excellent and necessary a vertue this is that secures us against covetousness, it will not be amiss a little to consider the nature of that sin.

Covetoufnefs contrary to our
duty to
God.

5. That it is a very great crime, is most certain, for it is contrary to the very foundation of all good life; I mean those three great Duties, to God, to our Selves, to our Neigh bours. First, It is fo contrary to our Duty to God, that Christ himself tells us, Luke 16. 13. We cannot ferve God and Mammon : he that fets his heart upon wealth, must ne ceffarily take it off from God. And this we daily see in the coverous mans practice, he is foeager in the gaining of riches, that he hath no time or care to perform duty to God; let but a good bargain, or opportunity of gain come in his way, Prayer and all duties of Religion must be neglected to attend it. Nay, when the committing the greatest sin against God may be likely either to get or fave him ought, his love of wealth quickly perswades him to commit it.

To our Selves.

owe our Selves, and that both in respect of our Souls and Bodies. The coverous man despites his Soul, sells that to eternal destruction for a little pelf: for so every man does that by

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any unla wful means feeks to enrich himfelf; Sunday nay, though he do it not by unlawful means, vet if he have once fet his heart upon wealth, he is that coverous person upon whom the Apostle hath pronounced, That he shall not enter into the Kingdom of God, 1 Cor.6.10. Nor doth he only offend against his Soul but his Body too. For he often denies that those necessary refreshments it wants, and for which his wealth (as far as it concerns himself) was given him. This is so constantly the custom of rich Misers, that I need not prove it to you.

7. In the third place, Govetousness is To our contrary to the duty we owe to our Neigh- neighbors. bours. And that in both the parts of it, Juffice and Charity: he that loves money immoderately, will not care whom he cheats and defrauds, so he may bring in gain to himfelf: and from hence spring those many tricks of deceit and couzenage so common in the world. As for Charity, that is never to be hoped for from a covetous Man, who dreads the leffening of his own heaps more than the starving of his poor brother. You fee how great a fin this is, that we may well fay of it as the Apostle doth, I Tim. 6. 10. The love of money is the root of all evil. And it is not much less uneasie than wicked, for between the care of getting and the fear of loling, the covetous man enjoys no quiet hour. Therefore every man is deeply con-. cerned,

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VII. this world or the next, to guard himself against this sin, which he can no way do, but by possessing his heart with this vertue of contentedness.

Contentedness conwary to envy. 8. In the fourth place, it is contrary to envy, for he that is content with his own condition hath no temptation to envy anothers: How unchriftian a fin this of envy is, shall hereafter be shewed; At the present, I need say no more, but that it is also a very uneasse one, it frets and gnaws the very heart of him that harbours it. But the worse this sin is, the more excellent still is this grace of contentedness, which frees us from it. I suppose I have said enough to make you think this a very lovely and desirable Vertue. And sure it were not impossible to be gained by any, that would but observe these few directions.

Helps to contented-

estate and condition in any respect be, it is that which is allotted us by God, and therefore is certainly the best for us, he being much better able to judge for us, than we for our selves; and therefore to be displeased at it is in essect to say, we are wifer than he secondly, Consider throughly the vanity of all worldly things, how very little there is in them, while we have them; and how uncertain we are to keep them; but above all, in how little stead they will stand us at the

the day of death or judgment, and then thou Sunday canst not think any of them much worth the defiring, and so wilt not be discontented for want of them. Thirdly, Suffer not thy fancy to run on things thou haft not; many have put themselves out of love with what they have, only by thinking what they want, He that fees his neighbour possess somewhar, which himself hath not, is apt to think how happy he should be, if he were in that mans condition, and in the mean time never thinks of enjoying his own, which yet perhaps in many respects may be much happier than that of his neighbors which he fo much admires. For we look but upon the outfide of other mens conditions; and many a man that is envied by his neighbours, as a wonderful happy person, hath yet some secret trouble, which makes him think much otherwise of himself. Therefore never compare thy condition in any thing with those thou countest more prosperous than thy self, but rather do it with those thou knowest more unhappy, and then thou wilt find cause to rejoyce in thine own portion. Fourthly, Consider how far thou art from deserving any good thing from God, and then thou canst not but with Faceb, Gen. 32.10. confess that thou art not worthy of the least of those mercies thou enjoyest, and instead of murmuring that they are no more, wilt fee reason to admire, and praise the bounty of God, M 4 that

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Summay that they are so many. Fifthly, be often thinking of the joys laid up for thee in Hea-VII. ven: look upon that as thy home, on this world only as an Inn, where thou art fain to take up in thy passage; and then as a Traveller expects not the same conveniences at an Inn, that he hath at home; fo thou haft reason to be content with whatever entertainment thou findest here, knowing thou art upon thy journey to a place of infinite happiness, which will make an abundant amends for all the uneafiness, and hardship thou canst suffer in the way. Lastly, Pray to God, from whom all good things do come, that he will to all his other bleffings, add this of a contented mind, without which thou canst have no taste or relish of any other.

Diligence.

this is made up of two parts, watchfulness, and industry; and both these we owe to our Souls.

Watchfulness against sin.

the dangers that threaten them. Now fince nothing can endanger our Souls, but fin, this watchfulness is principally to be employed against that and as in a besieged City where there is any weak part, there it is necessary to keep the strongest guard; so it is here, whereever thou findest thy inclinations such, as are most likely to betray thee to fin, there it concerns there to be especially watchful. Observe therefore carefully to what fins either

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either thy natural temper, thy company, or Sunday thy course of life do particularly incline thee, and watch thy felf very narrowly in those; yet do not so lay out all thy care on those, as to leave thy self open to any other, for that may give Satan as much advantage on the other fide; but let thy watch be general, against all sin, though in a special manner against those, which are like ofteneft to affault thee.

12. The second part of diligence, is in- Industry in dustry or labour, and this also we owe to our improving Souls, for without it they will as little pro- gifts. fper as the vineyard of the fluggard; which Solomon describes, Prov. 24.30. For there is ahusbandry of the Soul, as well as of the estate, and the end of the one, as of the other, is the encreasing and improving of its riches. Now the riches of the Soul are either Natural or Divine. By the natural I mean its faculties or reason, wit, memory, and the like; by the Divine I mean the graces of God, which are not the Souls Natural portion, but are given immediately by God; and both these we are to take care to improve, they being both talents intrusted to us for that purpole.

13. The way of improving the Natural of Nature. is by imploying them fo, as may bring in most honour to God: we must not let them lie idle by us through floth, neither must we overwhelm them with intemperance, and brutish

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Summay brutish pleasures, which is the case of too many, but we must imploy them, and set them on work. But then we must be sure it be not in the Devils fervice; like many, who fer their wit only to the profaning of God, or cheating their neighbours, and stuff their memories with fuch filthiness, as should never once enter their thoughts; our use of them must be such, as may bring in most glory to God, most benefit to our neighbours, and may best fit us to make our accounts, when God shall come to reckon with us for them.

Of Grace.

14. But the other part of the Souls riches, is yet more precious, that is, Grace, and of this we must be especially careful, to hus band and improve it. This is a duty express, commanded us by the Apostle, 2 Pet. 3.18. Grow in grace. And again in the first Chapter of that Epistle, verle 5. Give all diligence to add to your faith vertue, and to vertue knowledge, &c. Now the especial means of improving grace is by imploying it, that is, by doing those things, for the enabling of us whereunto it was given us: This is a fure means, not only in respect of that easiness, which a custom of any thing brings in the doing of it, but principally, as it hath the promise of God, who hath promised, Matth. 25.29. That to him that buth ( that is, hath made ule of what he hath ) shall be given, and he shall have abundance. He that diligently and faithfully employs the first beginnings of Grace,

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Grace, shall yet have more, and he that in Sunday like manner husbands that more, shall yet have a greater degree; fo that what Solomon fith of temporal riches, is also true of spiritual, The hand of the diligent maketh rich.

Therefore whenever thou findeft any To improve good motions in thy heart, remember that good motiis a season for this spiritual husbandry: If thou haft but a check of conscience against any fin shou livest in, drive that on till it come to a hatred; and then that hatred, till it come to resolution: then from that resolution, proceed to some endeavours against in Do this faithfully and fincerely, and thou shalt certainly find the grace of God affifting thee, not only in every of these steps, but also enabling thee to advance All higher, till thou come to some Victowover it. Yet to this industry thou must not fail to add thy prayers also, there being spromise that God will give the holy first to them that ask it, Matth. 7. 11. And thereforethey that ask it not, have no reason to expective. But it must be asked with such anearnestness, as is some way answerable to the value of the thing, which being infinitely more precious than all the world, both in respect of its own worth, and its blefulness to us, we must begit with much more zeal and earnestness, than all temporal bleffings, or elfe we shew our selves depilers of it i di wench woneven F.

16. Having

VII.

The danger of the contrary.

16. Having directed you to the means of improving grace, I shall, to quicken your it, mention the great danger of the contrary; and that is not as in other things, the loling only those further degrees, which our industry might have helped us to, but it is the losing even of what we already have; For from him that hath not (that is again, hath not made use of what he hath) shall be taken away even that which he bath, Matth. 25.29. God will withdraw the grace, which he fees to neglected, as we see in that parable; the Talentwas taken from him thathad only hid it in a Napkin, and had brought in no gain to his Lord. And this is a most sad punish ment, the greatest that can befal any man, before he comes to Hell, indeed it is some kind of foretaste of it, it is the delivering him up to the power of the Devil, and it is the banishing him from the face of God, which are not the least parts of the misery of the damned, and it is also the binding a man over to that fuller portion of wretchedness in another world; for that is the last doom of the unprofitable servant, Matt. 25. 30. Cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth. You fee there are no light dangers that attend this neglect of grace, and therefore if we have any love, nay, any common pity to our Souls, we must fet our selves to this industry. I have now done with those VER-TUES

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TUES which respect our SOULS, I Sunday mme now to those which concern our BO- VII. after her, thethe amounted adultery with #10

The first of which is CHASTITY chasting. or PURITY, which may well be fet in the front of the duties we owe to our bodies, fince the Apostle, I Cor. 6. 18, sets the contrary as the especial sin against them, He that committeeth fornication, finneth against his own upon our very thoughts and farries, we ruid

18. Now this vertue of chaftity confifts in sperfect abstaining from all kinds of uncleannels; not only that of adultery, and fornication, but all other more unnatural forts of it committed either upon our felves, or with any other. In a word, all acts of that kind are unterly against Chastity, save only in lawful marriage. And even there men are not to think themselves let loose to please their brutish appetites, but are to keep themselves within fuch rules of moderation, as agree to the ends of marriage, which being the fetwo, the begetting of Children, and the avoiding offornication, nothing must be done which may hinder the first of these ends; and the fecond aiming only at the subduing of lust, the keeping men from any finful effects of it, isvery contrary to that end to make marriage an occasion of heightning and enflaming it. Unclean-But this vertue of Chastity reacheth bidden in not only to the restraining of the groffer act, the very but to all lower degrees; it sets a guard upon lowest de-

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Sunday our eyes, according to that of our Savious VII. Matth. 5.28. He that looketh on a woman told

after her, hath committed adultery with her a ready in bis heart; and upon our hand, as appears by what Christ adds in that place lf thy hand offend thee, cut it off tho also upon our tongues, that they speak no immodella filthy words, Let no corrupt communication proceed out of your mouth, Ephel. 4. 29. No upon our very thoughts and fancies, we mul not entertain any foul or filthy defires, not h much as the imagination of any fuch thing Therefore he that forbears the groffer an and yet allows himself in any of these it is to be suspected that it is rather some outward restraint that keeps him from it, than the conscience of the fin. For is it were that it would keep him from thefe too, thefe being fins also, and very great ones in Gods fight Belides, the that lets himself loofe to thele puts himself in very great danger of the other, it being much more easie to abstalt from all, than to fecure against the one, when the other is allowed. But above all it is to be confidered that even these lower degrees are fuch as make Men very odious in Gods eyes, who feeth the heart, and loves none that are not pure there.

The mifchiefs of it. 20. The loveliness of this Vertue of Char flity needs no other way of describing, than by considering the loathsomness & mischiess of the contrary sin, which is first, very but til

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with: those desires are but the same that the sunday beafts have, and then how far are they funk below the nature of men, that can boaft of their sias of that kind, as of their special excellency? When, if that be the measure, a Goat is the more excellent creature. But indeed they that eagerly pursue this part of Bestiality, do often leave themselves little, besides their humane shape, to difference them from beafts: This fin fo clouds the un. To the derstanding, and defaceth the reasonable Soul. foul. Therefore Solomon very well describes the young man that was going to the harlots house, Prov. 7. 22. He goeth after her as an Ox goeth to the slaughter.

VII.

Nor secondly, are the effects of it bet- To the ter to the body than to the mind. The many Body. fouland filthy, besides painful diseases, which often follow this fin, are sufficient witnesses how mischievous it is to the body. And alas, how many are there that have thus made themselves the Devils Martyrs? Suffered such torments in the pursuit of this sin, as would exceed the invention of the greatest tyrant? Surely they that pay thus dear for damnation, very well deserve to enjoy the Purchase.

32. But thirdly, Besides the natural fruits The judgof this fin, it is attended with very great and ments of heavy Judgments from God; the most ex- gainst it. traordinary and miraculous Judgment that even befel any place, Fire and Brimstone Carofil from

Sunday from Heaven upon Sodom and Gomorrha, was for this fin of uncleanness: And many examples likewise of Gods vengeance may be observed on particular persons, for this sin The incest of Amnon cost him his life, as you may read, 2 Sam. 13. Zimri and Gozbi were flain in the very act, Numb. 25.8. And no person that commits the like hath any affurance it shall not be his own case. For how fecretly foever it be committed, it cannot be hid from God, who is the fure avenger of all fuch wickedness. Nay, God hath very particularly threatned this find Cor. 3.17. If am man defile the Temple of God, bim (ball God de ftroy. This fin of uncleanness is a kind of & criledge, a polluting those bodies which God hath chosen for his Temples, and therefore no wonder, if it be thus heavily punished." It Buts out 23. Laftly, This fin huts us out from the

wen.

from Hea- Kingdom of Heaven, wherein no impure thing can enter. And we never find any lift of those fins, which bar men thence, but this of uncleanness hath a special place in it Thus it is, Gal. 5.19. and fo again, I Cor. 6.9. If we will thus pollute our felves, we are fit company only for those black spirits, the Deviland his Angels, and therefore with them we must expect our portion, where our flames of luft shall end in flames of fire.

Helps to Chastity.

24. All this laid together, may furely re commend the vertue of Chastity tous, for the preserving of which we must be very careful,

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careful, first, to check the beginnings of the Summar temptation, to cast away the very first fancy of lust with indignation; for if you once fall to parley and talk with it, it gains still more upon you, and then it will be harder to refift; Therefore your way in this temptation isto fly rather than fight with it. This is very necessary, not only that we may avoid the danger of proceeding to act the fin, but also in respect of the present fault of entertaining such fancies, which of it self, though it should never proceed further is, as hath been shewed, a great abomination before God. Secondly, have a special care to fly idleness; which is the proper foil for thefe filthy weeds to grow in, and keep thy felf always busied in lome innocent or vertuous imployment; for then these fancies will be less apt to offer themselves. Thirdly, never suffer thy self to recal any unclean passages of thy former life with delight, for that is to act over the fin again, and will be so reckoned by God; hay perhaps thus deliberately to think of it. may be a greater guilt than a rash acting of it. For this both shews thy heart to be fer upon filthiness, and is also a preparation to more adsof it. Fourthly, forbear the company of fuch light and wanton perfons, as either by the filthiness of their discourse, or any other means, may be a fnate to thee. Fifthly, pray earnestly, that God would give thee the Spint of Purity, especially at the time of any prefent

Sunday present remptation Bring the unclean Devil to Christ to be cast out, as did the man in the Cospet; and if it will not be cast out with Prayer alone, add Fasting to it; but be sure thou do not keep up the flame by any highor immoderate feeding. The last remedy when the former prove vain, is marriage, which becomes a duty to him that cannot live innocently without it. But even here there must be care taken, left this which should be for his good, become not to him an occasion of falling for want of sobriety in the use of Marriage. But this I have toucht on already, and therefore need add no more but an earnest intreaty, that men would consider seriously of the foulness and danger of this fin of un cleanness, and not let the commonness of it lessen their hatred of it, but rather make them abhor that shameless impudence of the world, that can make light of this fin against which God hath pronounced such heavy curses, Whoremongers and Adulterers God will judge, Heb. 13.4. and so he will certainly do all forts of unclean persons what oever.

Tempe-TANCE.

25. The fecond VERTUE that concerns our bodies is TEMPERANCE And the exercises of that are divers, as first, Temperance in Eating; secondly, in Drinking; thirdly, in Sleep; fourthly, in Recreation; fifthly, in Apparel. I shall speak of them leverally; and first of temperance in In Eating. Eating. This temperance is observed when

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our eating is agreeable to those ends to Sumar which eating is by God and nature defigned; those are first, the being ; secondly, the well- Ends of being of our bodies.

26. Man is of fuch a frame that Eating be Preferving comes necessary to him for the preserving his of life. life; hunger being a natural disease which will prove deadly if not prevented, and the only physick for it is eating, which is therefore become a necessary means of keeping us alive. And that is the first end of eating, and as men use not to take Physick for pleasure, but remedy, so neither should they eat.

27. But secondly, God hath been so boun- of Health. tiful as to provide not only for the being, but the well being of our bodies, and therefore we are not tyed to fuch strictness, that we may eat no more than will just keep us from flatving, but we may also eat whatsoever cither for kind or quantity most tends to the health and welfare of them: Now that eating which is agreeable to these ends, is within the bounds of temperance, as on the contrary whatfoever is contrary to them, is a transgression against it; he therefore that lets up to himself other ends of eating, as either the pleasing of his taste, or ( what is yet worse) the pampering of his body, that he may the better serve his lust, he directly thwares and croffes these ends of God; for he that hath those aims doth that which is

very contrary to health, bea, to life it felf.

sounday as appears by the many difeates and untime ly deaths which furfering and uncleannels daily bring on men.

Rules of Tempe-

28. He therefore that will practife this Vertue of Temperance, must neither eat to much, nor of any fuch forts of meat ( provided he can have other ) as may be hurtful to his health: what the forts or quantities shall be, is impossible to set down, for that differs according to the feveral constitutions of men, some men may with temperance ear a great deal, because their stomachs require it; when another may be guilty of intemperance in eating but half fo much, because it is more than is uleful to him. And so also for the fort of meat, it may be niceness and luxury for some to be curious in them, when yer fome degree of it may be necessary to the infirmities of a weak stomach, which not out of wantonness but disease cannot eat the courser meats. But I think it may in general be faid, that to healthful bodies the plainest meats are generally the most wholesome, but every man must in this be left to judge for himself; and that he may do it aright, he must be careful that he never suffer himself to be enflaved to his palate, for that will be fure to farisfie it felf, whatever becomes of health or life, fulled a visus as and on the

Means of

29. To secure him the better, let him confider, First, how unreasonable a thing it is that the whole body should be subject to this

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one Sense of Tasting, that it must run all has bunday zards only to please that. But it is yet much more so, that the diviner part, the Soul, should also be thus enflaved; and yet thus it isin an intemperate person, his very soul must be sacrificed to this brutish appetite; for the fin of intemperance, though it be afted by the Body, yet the Soul must share in the eternal punishment of it. Secondly, Consider how extreme short and vanishing this pleasure is, it is gone in a moment, but the pains that attend the excess of it are much more durable, and then furely it agrees not with that common reason, wherewith, smen, we are indued, to fer our hearts upon is But then in the third place, it agrees yet worse with the temper of a Christian, who hould have his heart so purified and refined with the expectation of those higher and spiritual joys he looks for in another world, that he should very much despise these gross and brutish pleasures, which beasts are as capable of as we, and to them we may well be contented to leave them, it being the highest their natures can reach to; but for us who have fo much more excellent hopes, it is an intolerable shame that we should account them as any part of our happiness. Lastly, the fin of Gluttony is so great and dangerous, that Christ thought fit to give an especial warning against it. Take heed to your felves that your bearts be not over-charged with N 3 16gin Tur-

VIM. what was the end of the rich glutton, Lake 16. He that had fared deliciously every day, at last wants a drop of water to cool his tongue. So much for the first fort of Temperance, that of Eating.

## SUNDAY VIII

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Of Temperance in Drinking, Fally ends of drinking, viz. Good-fellowship, pussing away Gares, &c.

Temperance in drinking.

HHE second is Temperance in Drinking: and the ends of eating and drinking being much the fame, I can give no other direct rules in this, than what were given in the former, to wit, that we drink neither of fuch fores of liquor, nor in such quantities as may not agree with the right ends of drinking, the preferving our lives and healths: Only in this there will be need of putting in one Caution: for our under standings being in more danger to be hurt by drinking than meat, we must rather take care to keep that lafe, and rather not drink what we might lafely in respect of our health, if it be in danger to diftemper our reason. This l fay, because it is possible some mens brains may be so weak that their heads cannot beat that

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would do their bodies no harm. And who vill. ever is of this temper must strictly abstain from that degree of drink, or that fort of it which he finds hath that effect, yea, though it do in other respects appear not only safe but useful to his health. For though we are to preserve our healths, yet we are not to do it by a sin, as drunkennels most certainly is.

kirds we have in the world, this is the case of drinkbut of very few, most of them going far beyoud what their health requires, yea, or can bear, even to the utter destruction thereof. And therefore it is plain, men have set up to themselves some other ends of drinking than those allowable ones forementioned; it may not be amiss a little to explain what they are, and withal to shew the unreasonableness of

which they call Good fellowship; one man lowship.
drinks to keep another company at it. But I would ask such a one, whether if that man were drinking rank poylon, he would pledge him for company? if he say he would not, I must tell him, that by the very same, nay, far greater reason, he is not to do this. For immoderate drinking is that very poylon; perhaps it doth not always work death immediate (yet there want not many instances of its having done even that, very many have

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VIII. of it does usually bring men to their ends, is past doubt; and therefore though the payfon work slowly, yet it is still poyson. But however, it doth at the present work that which a wise man would more abhor than death; it works madness, and phrenzy, turns the man into a beast, by drowning that reason which should difference him from one. Certainly the effects of drink are such, that had being drunk been first enjoyned as a punishment, we should have thought him a more than ordinary Tyrant that had invented it.

Preserving of kindness.

4. A second end of drinking is said to be the maintaining of friendship, and kindness amongst men. But this is strangely unreafonable, that men should do that towards the maintaining of friendship, which is really the greatest mischief that can be done to any man. Did ever any think to befriend a man by helping to destroy his estate, his credit, his life? Yet he that thus drinks with a man does this and much more; he ruines his reafon, yea, his foul, and yet this must be called the way of preserving of friendship. This is so ridiculous, that one would think none could own it but when he were actually drunk. But besides, alas! experience shews us that this is fitter to beget quarrels than preserve kindness, as the many drunken brawls we every day (ie, with the wounds, and

fome-

fometimes murders that accompany them, Sunday do witness.

G. A third end is said to be the chearing of Chearing their spirits, making them mery and jolly. the pirits, But fure if the mirth be such that reason must be turned out of doors before it begin, it will be very little worth; one may fay with Solamon, Eccles. 2. 2. The laughter of such fools is madness. And fure they that will be drank to put themselves in this temper must by the same reason be glad of a Frenzy, if they could but be fure it would be of the merry fort. But little do these merry folks think what sadness they are all this while heaping up to themselvs often in this world, when by some mad pranks they play in their jollity, they bring mischief upon themselves, but however certainly in another, where this. mirth will be fadly reckoned for.

. 6. A fourth end is said to be the putting runing aaway of cares: but I shall ask what those way cares. cares are? Be they such as should be put away? Perhaps they are some checks and remorfes of conscience, which must be thus charmed. And I doubt this hath proved too effectual with many to the laying them affeep. But this is the wickedest folly in the world; for if thou thinkest not these checks to have something considerable in them, whydo they trouble thee? But if thou do, it is impossible thou canst hope this can long secure thee from them. Thou mayest thus stop their

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summer mouths for a while, but they will one day cry the louder for it. Suppose a Thief or a Murderer knew he were purfued to be brought to justice, would he, think you,to put away the fear of being hanged, fall to drinking, and in the mean time take no care for his cleape? Or would you not think him desperately mad, if he did? Yet this is the very case here; Thy conscience tells thee of thy danger, that thou must ere long be brought before Gods judgment-feat; and is it not madnels for thee, instead of endeavouring to get thy pardon, to drink away the thought of thy danger? But in the fecond place, suppose these cares be some worldly ones, and fuch as are fit to be put away; then for flame do not fo diffrace thy Reason, thy Christianity, as not to let them be as forcible to that end as a little drink. Thy reafon will tell thee it is in vain to care, where care will bring no advantage and the Christianity will direct thee to one on whom thou mayelt safely cast all thy cares, for he careth for thee, & Pet. 5.7. And therefore unless thou meanest to renounce being both a man and a Christian, never betake thee to this pitiful shift to rid thee of thy cares. But befides; this will not do the deed neither, for though it may at the present, whilst thou art in the height of the drunken fit, keep thee from the lense of thy cares, yet when that is over, they will return again with greater

greater violencesand, if thou haft any confci- buman ence, bring a new care with them, even that VIII. which arrieth from the guilt of fo foul a fin. A fifth end is faid to be the passing away Passing a of Time. This, though it be as unreasonable may of as any of the former, yer, by the way, it ferves to reproach idlenels, which is, it feems, to burdensome athing, that even this vileft imployment is preferred before it. But this is in many a very falle plea. For they often frend time at the pot, not only when they have nothing else to do, but even to the neglect of their most necessary business. However it is in all a most unreasonable one, for there is no man but he may find fomewhat or other to imploy himself in. If he have little worldly business of his own, he may yet do somewhat to the benefit of others; but however there is no man but hath a Soul, and if he will look carefully to that, he need not complain for want of buliness; where there are fo many corruptions to mortifie, fo many inclinations to watch over, fo many temptations ( whereof this of drunkenness is not the least) to relist; the Graces of God to improve and ftir up, and former neglects of all these to lament, fure there can never want sufficient employment; for all these require time, and so men ar their deaths find; for those that have all their lives made it their business to drive away their time, would then give all the world to redeem

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VIII. fure from worldly affairs, God expects to have the more time thus imployed in spiritual exercises. But it is not likely those meaner fort of persons, to whom this Book is intended, will be of the number of those that have much leisure, and therefore I shall no farther insist on it, only I shall say this, that what degrees of leisure they at any time have, it concerns them to imploy to the benefit of their Souls, and not to bestow it to the ruine of them, as they do, who spendit in drinking.

Preventing reproach.

8. A fixth end is faid to be the preventing of that reproach which is by the world call on those that will in this be stricter than their neighbours. But in answer to this, I shall first ask what is the harm of such reproach? Sure it cannot equal the least of those milchiefs drunkenness betrays us to. Nay, if we will take our Saviours word, it is a happinels. Bleffed, faith he, are ye when men shall revile you and say all manner of evil against you for my fake, Matth. 5.11. And St. Peter tells us, I Pet 4.14. If ye be reproached for the Name of Christ, happy are ye: And fure to be reproached for obedience to any command of Christs, is to be reproached for his Name. Secondly, Let it be remembred that at our Baptism we solemnly renounced the world; and shall we now so far consider it, as for a few coffs of it to run our felves on all the temporal

remporal evils before mentioned; and which Sunday ismuch worse, the wrath of God and eternat destruction? But Thirdly, if you fear reproach, why do ye do that which will bring reproach upon you from all-wife and good men, whose opinion alone is to be regarded? And it is certain, drinking is the wayto bring iron you from all tuch. And to comfort thy elfagainst that, by thinking thou art still applauded by the foolish and worst fort of men, is as if all the mad men in the world should agree to count themselves the only ober persons, and all others mad, which yet fire will never make them the less mad, nor others the less fober. Lastly, consider the heavy doom Christ hath pronounc'd on those that are ashamed of him, and so are all those that for fear of reproach shall shrink from their obedience to him, Mat. 8.38. Whofoever ball be asbamed of me and of my words in this adulterous and sinful generation of him shall the Son of man be ashamed, when he cometh in the glory of the Father with the holy Angels. There snone but will at that day defire to be owned by Christ: but whoever will not here own him, that is, cleave fast to his commands, notwithstanding all the scorns, nay; perfecutions of the world, shall then certainly be cast off by him. And he that will adventure thus to maintain his credit among a company of Fools and mad men, deferves well to have it befall him: But after all this, that t

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VIII. for thy sobriety, it is possible they may seem to do to to fright thee out of it; but if their hearts were searched, it would be found they do even against their wills bear a secret reverence to sober persons, and none fall more often under their scorn and despising, that those that run with them to the same excess of not; for even he that sticks not to be drunk himself, will yet laugh at another that he sees so.

Pleasure of the drink.

9. There is a feventh end, which though every man thinks too base to own, yet it is too plain it prevails with many; and that is the bare pleasure of the drink: but to these I confess it will not be fit to say much, for he that is come to this lamentable degree of fortishness is not like to receive benefit by any thing can be faid: yet let me tell even this man, that he of all others hath the most means of differning his fault; for this being fuch a ground of drinking as no body will own, he is condemned of himself; yea, and all his fellow-drunkards too; for their denying it, is a plain fign they acknowledge it a most abominable thing. And if Efan were called a prophane person, Heb. 12.6. for selling but his birth-right for a mess of pottage, and that too when he had the necessity of hunger upon him; what name of reproach can be had enough for him who fells his health, his reafon, his God, his Soul for a cup of drink, and that DE LINE PIETRO PE

that when he is so far from needing it, that sunes perhaps he hath already more than he can VIII. keep? I shall say no more to this fort of perlons, but let me warn all those that go on in this fin on any of the former grounds, that a little time will bring them even to this which they profess to loath; it being daily feen that those which first were drawn into the fin for the love of the company, at last continue in it for love of the drink.

10. I can think but of one end more, that Bargain is, that of Bargaining. Men say it is necessa- ing. ty for them to drink in this one respect of trading with their neighbours, bargains being most conveniently to be struck up at fuch meetings. But this is yet a worse end than all the rest, for the bottom of it is an aim of chearing and defrauding others; we think when men are in drink we shall the better be able to over-reach them; and fo this adds the fin of coulenage and defrauding to that of drunkenness. Now that this is indeed the incent, is manifest, for if it were only the dispatch of bargains were aimed at, we should chuse to take men with their wits shout them: therefore the taking them when drink hath diftempered them, can be for nothing but to make advantage of them. Yet this often proves a great folly as well as a fin; for he that drinks with another in hope to over reach him, doth many times prove the weaker brain'd, and becomes drunk first, and

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ounear and then he gives the other that opportuni of cheating him, which he deligned for the chearing of the other. Now this end of drin ing is fo far from becoming an excule, that is a huge heightning of the fin; for if we me not drink intemperately upon any occasio much less upon so wicked an one as is coulening and defrauding of our brethren.

Degrees of thu fin.

11. I suppose I have now shewed you if unreasonableness of those Motives, which are ordinarily brought in excuse of this fi I am yet further to tell you, that it is not on that huge degree of drunkenness which makes men able neither to go nor fpe which is to be lookt on as a fin, but all low degrees, which do at all work upon the derstanding, whether by dulling it making it less fit for any imployment, or making it too light and alery, apt to apish a ridiculous mirth, or what is worle, by inflan ing men into rage and fury. Thefe or wh ever else make any change in the man, to be reckoned in to this fin of drunkennel Nay, further, the drinking beyond the tural ends of drinking, that is, beyond m derate refreshment, is a fin, though by the ftrength of a mans brain it makes not the least change in him, and therefore those the are not actually drunk; yet can spend who days, or any confiderable part of them drinking are fo far from being innocent, the that greater woe belongs to them which

ounced, Isa. 5.22. against those that are Sunday by to drink. For though such a man VIII. make a shift to preserve his wits, yet wit serves him to very little purpose, in his employment is still but the same him that is the most sottishly drunk, is to pour down drink.

Nay this man is guilty of the greatest The great e; First, of the good creatures of God; guilt of the rdrink which is by Gods providence in- drinkers. led for the refreshing and relieving of us, builed and mil-spent when it is drunk bethat meature which those ends require; fure there is not the meanest of these tures we enjoy, but the abuse of them one day be accounted for, and he that ks longest hath the most of that guilt. in the second place, this is a waste of that ch is much more precious, our time, ch is allowed us by God to work out our ation in, and must be strictly reckoned and therefore ought every minute of it emost thristily husbanded to that end in one of good life; but when it is thus out, it tends to the direct contrary, even working out our damnation. Besides he thus drinks, though he escape being nk himself, he is yet guilty of all the nkenness that any of his company fall er; for he gives them encouragement to k on by his Example, especially if he be of any Authority; but if he be one whole

VIII.

whole company the rest are fond of, his company is then a certain enfnaring of them, for then they will drink too, rather than lose him. There is yet a greater fault that many of these stronger brain'd drinkers are guilty of, that is, the fetting themselves purposely to make others drunk, playing, as it were, a prize at it, and counting it matter of triumph and victory to see others fall before them: This is a most horrible wickedness, it is the making our selves the Devils Factors, endeavouring all we can to draw our poor brethren into eternal misery, by betraying them to fo grievous a fin; and therefore it may well be reckoned as the highest step of this vice of drinking, as having in it the fin of mischieving others added to the excess in our felves. And though it be lookt upon in the world as a matter only of jest and merriment to make others drunk, that we may sport our selves with their ridiculous behaviour, yet that mirth will have a fad conclufion, there being a woe expressly threatned by God to this very fin, Hab. 2. 15. Wounte him that giveth his neighbour drink, that puttest thy bottle to him, and makest him drunk, that thou mayest look on their nakedness: And fure he buys his idle pastime very dear, that takes it with such a Wo attending it.

reat 13. I have now gone through the several iefs motives to, and degrees of this sin of drunfin. kennels, wherein I have been the more parti-

cular,

The great mischiefs of this sin.

cular, because it is a fin so strangely reigning summary amongst us : no Condition, no Age, or scarce VIII. Serfree from it, to the great dishonour of God, reproach of Christianity, and ruine not only of our own Souls hereafter, but even of allour present advantages and happiness in this life; there being no fin which betrays each fingle committer to more mischiefs in his understanding, his health, his credit, his flate, than this one doth. And we have major to believe this fin is one of those common crying guilts which have long lain heaw upon this Nation, and pulled down those many sad judgments we have groaned under.

14. Therefore, Christian Reader, let me Exhorts. now intreat, nay conjure thee by all that tion to fortenderness and love thou oughtest to have sake it. to the honour of God, the credit of thy Christian profession, eternal welfare of thine own Soul, the prosperity of the Church and Nation, whereof thou art a member; Nay, by that love which certainly thou hast to thy own temporal welfare, to think fedly of what hath been spoken; and then judge, whether there be any pleasure in this sin which can be any tolerable recompence for all those mischiefs it brings with it. I am confident no man in his wits can think there is, and if there be not, then be assamed to be any longer that fool, which shall make so wretched a bargain, but begin at this instant

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Summay a firm and a faithful resolution, never once more to be guilty of this swinish sin, how often foever thou haft heretofore fallen into it, and in the fear of God betake thee to a first remperance, which when thou haft done thou wilt find thou haft made, not only a gainful but a pleafant exchange; for there is no man that hath tried both courses. but his own heart will tell him there is infinitely more present comfort and pleasure in fobriery and temperance than ever all his drunken revellings afforded him.

The difficulties of doing so considered.

Seeming necessity of drink.

15. The main difficulty is the first breaking off the custom, and that arises partly from our felves; partly from others. That from our felves may be of two forts; the first is, when by the habit of drinking, we have brought fuch false thirsts upon our selves that our bodies feem to require it, and this wants nothing but a little patience to overcome. Do but refrain some few days, and it will afterwards grow easie; for the hardness arising only from custom, the breaking off that does the business. If thou say, it is very uneasie to do so, consider, whether if thou hadft some disease which would certainly kill thee if thou didft not for some little time refrain immoderate drinking, thou wouldst not rather forbear than die. If thou wouldst not, thou art so brutish a fot that it is in vain to perswade thee; but if thou hadst, then consider how unreasonable it is for thee not

to do it in this case also; the habit of drink- Sunday ing may well pass for a mortal disease, it proves fo very often to the body, but will most certainly to the Soul; and therefore it is madness to flick at that uneafiness in the cure of this, which thou wouldest submit to in a less danger. Set therefore but a resolute purpose to endure that little trouble for a imall time, and this first difficulty is conquered, for after thou half a while refrained, in will be perfectly easie to do so still.

16. The second difficulty is that of spend- want of 1 ing the time, which those that have made imploydrinking their trade and buliness, know scarce how to dispose of. But the very naming of this difficulty directs to the cure; get thee some business, somewhat to employ thy felf in, which, as I have already shewed, will be easily found by all forts of perfons; but those meaner, to whom I now write, can sure never want it ready at hand, they being generally fuch as are to be maintained by their labour, and therefore to them I need only give this advice, to be diligent in that business they have, to follow that close as they ought; and they will have little occasion to seek out this way of spending their time.

17. There is another fort of difficulty, Perswaßwhich I told you arises from others, & that is ons and reeither from their perswasions or reproaches. proaches of It is very likely, if thy old companions fee men.

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Summy thee begin to fall off, they will let hard to thee, to bring thee back to thy old course, they will urge to thee the unkindness of for falling the company of thy friends, the fadnels of renouncing all that mirth and jollay, which good fellows (as they call them) enjoy, and if thou canft not thus be won, they will affright thee with the reproach of the world, and forry if they can mock thee on of thy sobriety.

The means themt.

18. The way to overcome this difficulty of refilling is to forefee it: therefore when thou first entreft on thy course of temperaneo, thou art to make account thou shale meet with thele (perhaps many other) temprations, and that thou may it make a right judge ment, whether they be worthy to prevail with thee, take them before hand and weigh them, confider whether that falle kindnes that is maintained among men by drinking be worthy to be compared with that realand everlafting kindness of God, which is lost by it; whether that foolish, vain mirch Bear any weight with the present joys of a good conscience here, or with those greater of Heaven hereafter. Lastly, whether the unjust reproach of wicked men, the shame of the world be so terrible; as the just reproof of thine own conscience at the present, and that eternal confusion of face that shall befal all those that go on in this fin, at the last day; weight all thefe, I fay, I need not fay

Weigh the advantages with the burt.

in the balance of the Sanctuary, but even Suntag inche scales of common reason, and sure VIII. thou wilt be forced to pronounce, that the metives to temperance infinitely outweigh thole against it. When thou hast thus adviledly judged, then fix thy refolution accordingly; and whenever any of these temptations come to ftagger thee, remember thou half formerly weighed them, knowest the aft value of them, and that they are a most nworthy priceforthole precious advantages thou must give in exchange for them. And therefore hold fast thy resolution, and with indignation reject all motions to the contrary But be fure thou thus reject them at Reject the

their very first tender, and do not yield in temptation at the very the least degree; for if once thou givest beginning. ground, thou art loft, the fin will by little and little prevail upon thee. Thus we see many, who have professed to be resolved upon great temperance, yet for want of this care, have adventured into the company of good fellows; when they have been there, they have at the first been over-intreated to take a cup, after that another, till at last they have taken their rounds as freely as any of them, and in that floud of drink drowned all their lober resolutions. Therefore whoever thou art, that dost really defire to fortake the fin, take care to avoid the occasions and beginnings of it; to which end it will be good openly to declare and own thy pur-

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VIII.

Sounday poles of lobriety, that fo thou mayest dif courage men from affaulting thee. But if ein ther thou art ashamed to own it, or seemest to be so, they will quickly make use of that shame to bring thee to break it. Triang slow

The fecurity of doing

20. If thou be thus wary to keep thee from the first beginnings, thou art then sure never to be overtaken with this fin; for it is like the keeping the out-works of a befieged City, which, so long as they are floutly defended, there is no danger; but if they be either furprised or yielded, the City cannot long hold out. The advice therefore of the Wife man is very agreeable to this matter, Ecclef. 19. 1. He that despifeth [mall things shall perish by little and little. But because, as the Pfalmist faith, Pfalm 127,1: Except the Lord keep the City, the watch man waketh but in vain: therefore to this guard of thy felf add thy most earnest prayers to God, that he will also watch over thee, and by the strength of his grace enable thee to resist all temptations to this sin.

The efficacy of thefe means if not bindred by love of the fin.

21. If thou do in the fincerity of thy heart use these means, there is no doubt but thou wilt be able to overcome this vice, how long foever thou hast been accustomed to it; therefore if thou do still remain under the power of it, never excuse thy self by the impossibility of the task, but rather accuse the falleness of thy own heart, that hath still such a love to this fin, that thou wilt not fet roundly to the means of subduing it. 22. PerDE TE

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22. Perhaps the great commonness of the Sunnay frand thy particular custom of it may have made it so much thy familiar, thy bosom acquaintance, that thou art loth to entertain man loth to hard thoughts of it, very unwilling thou art believe it to think that it means thee any hurt, and therefore art apt to speak peace to thy self, mhope that either this is no fin, or at most but a frailty, fuch as will not barthee out of Heaven: but deceive not thy felf, for thou mayest as well say there is no Heaven, as that drunkennels shall not keep thee thence; I am furethe same Word of God which tells us there is such a place of happiness, tells us also that drunkards are of the number of those that shall not inherit it, I Con. 6. 10. And again, Gal. 5.21. Drunkenness is reckoned among those works of the flesh, which they that do (hall not inherit the Kingdom of God. And indeed had not these plain texts, yet mere reason would tell us the same, that that is a place of infinite purity, such as flesh and bloud, till it be refined and purified, is not capable of, as the Apostle tells us, I Cor. 15. 53. and if as we are mere men, we are too gross and impure for it, we must fure be more lowhen we have changed our felves into Swine, the foulest of beasts, we are then prepared for the Devils to enter into as they did into the herd, Mark 5. 13. and that not only fome one or two, but a Legion; a troop and multitude of them. And of this we daily MI

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VIII.

daily fee examples, for where this fin of drunkennels Bath taken polleffon it ufualle comes as an fiarbinger to abundance of others; each act of drunkeriness prepares than not only for another of the fame in, but effectives: luft and rage, and all brutilhay petites are their ler loofe, and fo a man brings himself under that curse which was the lad dell David knew how to foretel to any Pfalm 63. 28. The falling from one wickednes to mother. If all this be not enough to af fright thee out of this drunken fit, thou mail fill wallow in thy vomit, continue in this fortish, senseles condition, till the flames of Hell rowfe thee, and then thou wilt by fal experience find what now thou wilt not be lieve, That the end of those things, as the Apostle faith, Rom. 6. 21, is death. Godin his infinite mercy timely awake the hearts of all that are in this fin, that by a timely forfaking it they may for from the wrath to come. I have now done with this second part of Temperance, concerning Drinking.

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imperance in Sleep: the rate of it, &c. Mifthefs of floth, of Recreations, Cautions to be observed in them; of Apparel, &c.

4H E Third part of TEMPE skep. MA TIPE RANCE concerns SLEEP: And Temperance in that also hono in a must be measured by the end for which fleep was ordained by God, which vasionly the refreshing and fupporting of mhail bodies, which being offuch a Tempithat continual labour and toil tires and maries them out, Sleep comes as a medicine what wearines, as a repairer of the decay; havo we may be enabled to fuch labours as heduties of Religion or works of our Calline require of us. Sleep was intended to mke us more profitable, not more idle; a we give rest to our beasts, not that we

that they may do us the better fervice. 2. By this therefore you may judge what The Rule is comperate sleeping; to wit, that which rance unds to the refreshing and making us more therein. lively and fit for action, and to that end a moderate degree ferves best. It will be impossible to fet down just how many hours is har moderate degree, because, as in eating le in fleep, fome conflirations require more than

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Junear than others: Every mans own experience de IX. must in this judge for him; but then let him ve judge uprightly, and not consult with his solomon's sluggard, cry, A little more sleep, a little more sleep, a little more solding of the interest of the little more solding of the little mo

hands to fleep, Prov. 24. 23. but take only 6 co much as he really finds to tend to the cod he forementioned was a MAH

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The many Sins that follow the transgression of it.

o 13. He that doth not thus limit himself falls into several fins under this general oneof floth: as first, he wastes his rime, that pre cious talent which was committed to him by God to improve, which he that fleeps away, doth like him in the Golpel, Matth. 25.18 Hides it in the earth, when he should be trading with it; and you know what was the doom of that unprofitable fervant, verle 30. Cast se him into outer darkness: he that gives himself to darkness of sleep here, shall there have darkness without sleep, but with weeping and grashing of teeth. Secondly, he injures his body : immoderate sleep fills that full of difeases, makes it a very fink of hu mors, as daily experience shews us. Thirdly, he injures his Soul also, and that not only in robbing it of the service of the body, but in dulling its proper faculties, making them useless and unfit for those employments to which God hath designed them; of all which ill husbandry the poor Soul must one day give account. Nay, lastly, he affronts and despiles

ence despiles God himself in it, by crossing the Sunday him very end of his creation, which was to ferve in an active obedience but he that with fleeps away his life, directly thwarts and ontradicts that, and when God faith, Man the inhorn to labour, his practice faith the direct yh contrary, that man was born to reft. Take and heed therefore of giving thy felf to immoderate fleep, which is the committing of fo falls many fins in one.

eof But besides the sin of it, it is also very other mifhurtful in other respects, it is the sure bane of chiefs of the outward estate, wherein the sluggish floth. person shall never thrive; according to that observation of the Wife man, Prov. 23. 21. Drowfiness shall cover a man with rags; that is, the flothful man shall want convenient dothing; nay, indeed it can scarce be said. that the fluggard lives. Sleep you know is a kind of death, and he that gives himself up wir, what doth he but die before his time? Therefore if untimely death be to be lookt upon as a curse, it must needs be a strange folly to chuse that from our own sloth which

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we dread fo much from Gods hand. The fourth part of Temperance con- Tempe cerns Recreations, which are sometimes ne- rance in cessary both to the body and the mind of a Recreatman, neither of them being able to endure a constant toil without somewhat of refreshment beween; and therefore there is a very lawful use of them; but to make it so,

Sunner it will be necessary to observe these Cand IX. ons.

Cautions to be observed in them.

6. First. We must take care that the kind of them be lawful, that they be fuch as have nothing of fin in them; we must not ton create our felves do anything which is dillo naurable to God, or injurious to our neigh bour, as they do who make profane or film backbiting discourse their recreation. Se condly, we must take care that we use it with moderation: and to do fo, we must first be fure not to fpend too much time upon it, but remember that the end of recreation is toft us for business, not to be it felf a businesso us. Secondly, we must not be too vehement and earnest in it, nor set our hearts too much upon it, for that will both enfnare us to the using too much of it, and it will divert and take off our minds from our more necessary impleyments: like School-boys, who after a play-time, know not how to fet themselves to their books again. Lastly, we must not fet up to our felves any other end of recreations but that lawful one, of giving us mode rate refreshment.

Undue ends of Sports.

7. As first, we are not to use sports only to pass away our time which we ought to study how to redeem, not sling away; and when it is remembred how great a work we have here to do, the making our calling and election sure, the securing our title to Heaven hereafter, and how uncertain we are what

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time shall be allowed us for that purpose; it Sumar will appear our time is that which of all other things we ought most industriously to improve. And therefore fure we have little need to contrive ways of driving that away which flies to fast of it felf, and is so imposfile to recover. Let them that can frend whole days and night at Cards and Dice, and idle pastimes consider this, and withal, whether they ever bestowed a quarter of that time towards that great business of their lives, for which all their time was given them, and then think what a woful reckoning they are like to make, when they come at last to account for that precious treasure of their time. Secondly, we must not let our ovetousness have any thing to do in our recreations; if we play at any Game, let the end of our doing it be merely to recreate our felves, not to win money, and to that purpole be fure never to play for any confiderable matter, for if thou do, thou wilt bring thy felf into two dangers, the one of covetoulnels, and a greedy defire of winning the other of rage and anger at thy ill fortune, if thou happen to lose: both which will be apt todraw thee into other fins besides themleves. Covetousness will tempt thee to cheat couzen in gaming, and anger to swearing and curfing, as common experience shews us co often. If thou find thy felf apt to fall into either of these in thy gaming, thou must either

IX

Sunday either take some course to secure thy self gainst them, or thou must not permit thy self to play at all: for though moderate play bein it felf nor unlawful, yerifit be the occasion of fin, it is fo to thee, and therefore must not be ventured on. For if Christ commands us fo firially to a void temptations, that if our very eyes or hands offend us (that is, prove fnares to us) we must rather part with them than to be drawn to fin by them: how much rather must we part with any of these unneceffary sports, than run the hazard of offending God by them? He that fo plays, lays his foul to stake, which is too great a prize to be played away. Besides, he loses all the recreation and sport he pretends to aim at, and instead of that lets himself to a greater toil than any of those labours are he was to eale by it. For fure the defires and fears of the covetous, the impatience and rage of the angry man are more real pains than any the most laborious work can be.

Temperance in Apparel.

Signed for covering of Ihame.

8. The last part of Temperance is that of APPAREL, which we are again to meafure by the agreeableness to the ends for Apparelde which clothing should be used. Those are especially these three: first, the hiding of nakedness. This was the first occasion of Apparel, as you may read, Gen. 3. 21. and was the effect of the first fin; and therefore when we remember the original of clothes, we have so little reason to be proud of them,

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that ion the contrary we have cause to be Suntar humbled and ashamed, as having lost that innocency which was a much greater ornament than any the most glorious apparel can he. From this end of clothing we are likewife engaged to have our Apparel modest, fuch as may answer this end of covering our hime: And therefore all immodest fashions of Apparel, which may either argue the wantonness of the wearer, or provoke that of the beholder are to be avoided.

og. A second end of Apparel, is the fencing Fencing the body from cold, thereby to preserve the from colds health thereof: and this end we must likewife observe in our clothing; we must wear fuch kind of habits, as may keep us in that convenient warmth, which is necessary to our healths. And this is transgrest, when out of the vanity of being in every phantuffick fashion, we put our felves in such cothing as either will not defend us from cold, or is some other way so uneasie, that it stather a hurt than a benefit to our bodies to be fo clad. This is a most ridiculous folly, and yet that which people that take a pride in their clothes are usually guilty of. mid: A third end of Apparel is the diffin- Diffination

guilhing or differencing of persons, and that of Persons. fift in respect of Sex, secondly, in respect of qualities. First, clothes are to make difference disex; this hath been observed by all Nations, the habits of men and women have

always

IX.

Summay always been divers. And God himself exprefly provided for it among the Jews, by commanding that the man should not wear the apparel of the woman, nor the woman of the man. But then secondly, there is also a distinction of qualities to be observed in apparel, God hath placed some in a higher condition than others, and in proportion to their condition it befits their clothing to be Gorgeous apparel, our Saviour cells us, is for Kings Courts, Luke 7.25 Now this end of ap parel should also be observed. Men and women should content themselves with that fort of clothing which agrees to their Sex and condition, not firiting to exceed, and equal that of a higher rank, nor yet making it matter of envy, among those of their own estate, vying who shall be finest: but let every man clothe himself in such sober attire as befits his place and calling, and not think himfelf disparaged, if another of his neigh bours have better than be. ... have bloom

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IT. And let all remember that clothes are things, which add no true worth to any, and therefore it is an intolerable vanity to spend any confiderable part either of their thoughts, time or wealth upon them, or to value them felves ever the more for them, or despife their poor brethren that want them. But if they defire to adorn themselves, let it be as St. Peter advileth the women of his time, 1 Pet. 3.4 In the hidden man of the heart, even the orne ment

west of a meek and quiet firit. Let them Sunday elothe themselves as richly as is possible with all Christian vertues, and that is the raiment that will fet them out lovely in Gods eves, yea, and in mens too, who unless they befools and Idiots, will more value thee for being good than fine; and fure one plain Coat thou puttest upon a poor mans back will better become thee, than twenty rich ones thou shalt put upon thine own.

112. I have now gone through the feveral Too mich part of temperance, I shall now in conclu- paring a fon add this general caution, that though in fault as all these particulars I have taken notice only excess. of the one fault of excess, yet it is possible there may be one on the other hand: men may deny their bodies that which they neceffarily require to their support, and wellbeing. This is, I believe, a fault not fo common as the other, yet we sometimes see some very niggardly persons, that are guilty of it, that eannot find in their hearts to borrow fo much from their chefts as may fill their bellies, or clothe their backs, and that are fo intent upon the world, so moiling, and drudging in it, that they cannot afford themselves that competent time of fleep, or recreation, that is necessary. If any that hath read the former part of this Discourse be of this temper, let him not comfort himself, that he is not guilty of those excesses there complained of, and therefore conclude himself a good Chrl-

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Sumoay IX.

Christian, because he is not intemperate: for whoever is this covetous creature, his abstaining shall not be counted to him as the vertue of temperance, for it is not the love oftemperance, but wealth, that makes him refrain; and that is fo far from being praise worthy, that it is that great fin which the Apostle tells us, I Tim, 6.10. is the root of all will; fuch a mans body will one day rifein judgment against him, for defrauding it of its due portion, those moderate refreshments and comforts which God hath allowed it. This is an Idolatry beyond that of offering the children to Moloch, Lev. 20. 3. they of fered but their children, but this coverous wretch facrifices himself to his god Mammon, whileft he often destroys his health, his life, yea, finally his Soul too, to fave his purse. I have now done with the second head of duty, that to our felves, contained by the Apostle under the word Soberly. of coloring the infination of the coloring

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Sunday X.

Of duties to our Neighbour. Of Justice, Negative, Positive. Of the fin of Murder, of the hainou[neß of it, the Punishments of it, and the strange discoveries thereof. Of Maiming, &c.

COME now to the third part Duty to of Duties, those to our NEIGH- our Neigh-BOUR, which are by the Apoftle summed up in gross in the word [ Righteousness ] by which is meant not only bare Justice, but all kind of Charity elfo, for that is now by the law of Christ become a debt to our Neighbour, and it is a piece of unrighteousness to defraud him of it. shall therefore build all the particular duties we owe to our Neighbour, on those two general ones, Justice and Charity.

2. I begin with JUSTICE, whereof fuffice. there are two parts, the one Negative, the other Positive: the negative Justice is to do no wrong, or injury to any. The positive Justice is to do right to all; that is, to yield them whatsoever appertains or is due unto them. I shall first speak of the Negative Negative. Justice, the not injuring or wronging any. Now because a man is capable of receiving wrong in feveral respects; this first part of Justice extends it self into several branches,

Minery answerable to those capacities of injury. A man may be injured either in his Soul, his body, his possessions, or credit; and therefore this duty of Negative Justice lays a restraint on us in every of these. That we do no wrong to any man in respect either of his Soul, his body, his possessions, or his credit.

To the Soul.

3. First, this Justice ties us to do no hunt to his Soul; and here my first work must be to examine what harm it is that the Soul can receive; it is, we know, an invisible substance which we cannot reach with our eye, much less with our swords and weapons, yet for all that it is capable of being hurt and wounded; and that even to death.

In the natural sence.

4. Now the Soul may be confidered either in a natural or spiritual sence; in the natural it signifies that which we usually call the mind of a man, and this, we all know, may be wounded with grief or fadness as Solomon faith, Prov. 15.13. By forrow of heart the first is broken. Therefore whoever doth causely afflict or grieve his neighbour, he transgresses this part of justice, and hurts and wrongs his foul. This fort of injury malicious and spite ful men are very often guilty of; they will do things, by which themselves read no good, nay, often much harm, only that they may vex and grieve another; this is a most favage, inhumane humour, thus to take pleasure in the sadness and afflictions of others; and whoever harbours it in his heart,

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may truly be faid to be possest with a Devil, Sunday for it is the nature only of those accursed spinesto delight in the miferies of men; and ill that be cast out, they are fit only to dwell as the possest person did, Mark 5. 2. Among graves and tombs, where there are none capable of receiving affliction by them.

5. But the Sout may be considered also in In the spithe spiritual sence, and so it signifies that im- ritual. mortal part of us which must live eternally, either in bliss or woe in another world. And the Soul thus understood is capable of two forts of harm: First, that of fin: Secondly, that of punishment; the latter whereof is certainly the consequent of the former; and therefore though God be the inflicter of puailment, yet fince it is but the effect of fin, we may justly reckon, that he that draws a man to fin, is likewise the betrayer of him to punishment, as he that gives a man a mortal wound, is the cause of his death; therefore under the evil of fin both are contained, fo that I need speak only of that.

6. And fure there cannot be a higher fort Drawing of wrong, than the bringing this great evil to fin the upon the Soul. Sin is the disease and wound greatest inof the Soul, as being the direct contrary to Grace: which is the health and foundness of it: Now this wound we give to every foul, whom we do by any means whatfoever

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Direct means of it

7. The ways of doing that are divers, I shall mention some of them, whereof though some are more direct than others, yet all tend to the same end. Of the more direct ones there is, first, the commanding of sin, that is, when a person that hath power over an other shall require him to do something which is unlawful; an example of this we have in Nebuchadnezzar's commanding the worship of the golden Image, Dan. 3.4. and his copy is imitated by any parent or mafter, who shall require of his child or servant to do any unlawful act. Secondly, there is counfelling of fin, when men advise and perswade others to any wickedness: Thus Job's wife counselled her husband to curse God, 7062.7. And Achitophel advised Absolom to go in to his Fathers Concubines, 2 Sam. 16. 21, Thirdly, there is enticing and alluring to fin, by fetting before men the pleasures or profits they shall reap by it. Of this fort of enticement Salomon gives warning, Prov. 1.10.My fon if sinners entice thee, consent thou not; if they fay, Come with us, let us lay mait for bloud, let us lurk privily for the innocent without s cause,&c. and verse the 13. you may see what is the bait, by which they feek to allure them. We shall find all precious substance; we Shall fill our houses with spoil. Cast in thy lot amo que, let us all have one purse. Fourthly, there is affistance in sin; that is, when men aid and help others either in contriving or acting

plotting the Ravishing of his fifter, 2 Sam. X.

13. All these are direct means of bringing

this great evil of fin upon our brethren.

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18. There are also others, which though Indired. they feem more indirect, may yet be as effedual towards that ill end, as first, example in fin; he that fets others an ill pattern does his part to make them imitate it, and too often it hath that effect; there being genesally nothing more forcible to bring men into any finful practice, than the feeing it used by others, as might be instanced in many fins, to which there is no other temptation, but their being in fashion. Secondly, there is incouragement in fin, when either by approving, or else at least by not shewing a dilike, we give others confidence to go on in their wickedness. A third means is by juftifying and defending any finful act of anothers, for by that we do not only confirm him in his evil, but endanger the drawing others to the like, who may be the more inclinable to it, when they shall hear it so pleaded for. Laftly, the bringing up any reproach upon strict and Christian living, as those do who have the ways of God in derilion; this is a means to affright men from the practice of duty, when they see it will bring them to be scorned and despised; this is worse than all the former, not only in respect of the man who is guilty of it (as it is an

winning an evidence of the great prophaneness of his

X. own heart) but also in regard of others, it
having a more general ill effect than any of
the former can have; it being the betraying
men, not only to some single acts of disobedience to Christ, but even to the casting off all
subjection to him; by all these means we may
draw on our selves this great guilt of injuring and wounding the souls of our brethren

Men fadly to confider whom they have thus injured.

9. It would be too long for me to instance in all the feveral fins, in which it is usual for men to enfnare others; as drunkennels, un cleanness, rebellion, and a multitude more But it will concern every man for his own particular, to confider fadly what mischiefs of this kind he hath done to any, by all, or any of these means, and to weigh well the great ness of the injury. Men are apt to boast of their innocenty towards their neighbours, that they have done wrong to no man; but God knows many that thus brag, are of all others the most injurious persons: perhaps they have not maimed his body, nor stoln his goods: but alas! the body is but the case and cover of the man, and the goods fome appurtenances to that, 'tis the foul is the man, and that they can wound and pierce without remorfe, and yet with the adulteres, Prov. 30. 20. fay, They have done no wickednes; but glory of their friendly behaviour to thole whom they thus betray to eternal ruines for whomfoever thou haft drawn

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in, thou halt done thy part to afcertain Summe withose endless flames. And then think with welfhow bafe a treachery this is: thou wouldft call him a treacherous villain, that hould while he pretends to embrace a man, feretly stab him: but this of thine is as far beyond that, as the foul is of more value than the body; and hell worse than death. And remember yet farther, that besides the cruelty of it to thy poor brother, it is also most dangerous to thy self, it being that against which Christ hath pronounced a woe, Mat. 18.7. and verse 6. he tells us that shofoever shall offend (that is, draw into fin) in of those little ones, it were better for him that a milstone were hanged about his neck, and that he were drowned in the depth of the Sea. Thou mayest plunge thy poor brother into perdition: but as it is with wrestlers, he that gives another a fall, commonly falls with lim, so thou art like to bear him company withat place of torment.

to. Let therefore thy own and his danger Heartily to beget in thee a fense of the greatness of this bewail it. finithis horrid piece of injustice to the precious foul of thy neighbour. Bethink thy felf fefloufly to whom thou haft been thus cruel; whom thou haft enticed to drinking, advised to rebellion, allur'd to luft, flirr'd up to rage, whom thou hast assisted or incouraged in my ill course, or discouraged and disheartned by thy prophahe coffings at piety in general

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bumbay or at any conscionable strict walking of his in particular; and then draw up a bill of indictment; accuse and condemn thy self as a Cain, a murtherer of thy brother, heartily and deeply bewail all thy guilts of this kind. and refolye never once more to be a flumbling-block, as St. Paul calls it, Rom. 14.in thy brothers way. In hos

Endeavour

11. But this is not all, there must be some to repair it fruits of this repentance brought forth; now in all fins of injustice, restitution is a neceffary fruit of repentance, and so it is here, thou hast committed an act (perhaps many) of high injustice to the foul of thy brother; thou hast robbed it of its innocency, of its title to Heaven, thou must now endeavour to restore all this to it again, by being more earnest and industrious to win him to repentance, than ever thou wert to draw him to fin: use now as much art to convince him of the danger, as ever thou didft to flatter him with the pleasures of his vice; in a word, countermine thy felf by using all those me thods and means to recover him, that thou didft to destroy him, and be more diligent and zealous in it, for 'tis necessary thou shouldest, both in regard of him and thy felf. First, in respect of him, because there is in mans nature fo much a greater promptnels and readiness to evil than to good, that there will need much more pains and diligence to instil the one into him, than the other; be fides,

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fides, the man is supposed to be already ac- summar auftomed to the contrary, which will add much to the difficulty of the work. Then in respect of thy felf; if thou be a true penitent, thou wilt think thy felf obliged, as S. Paul did, To labour more abundantly, and wilt be ashamed, that when thou art trading for God, bringing back a Soul to him, thou houldest not purfue it with more earnestness than while thou wert an agent of Satans; befides, the remembrance that thou wert a means of bringing this poor Soul into this frare must necessarily quicken thy diligence toget him out of it. So much for the first part of negative Justice, in respect of the Souls of our brethren; o was median bas

The fecond concerns the bodies, and Negative to those also this justice binds thee to do no the body. wrong nor violence. Now of wrongs to the body there may be feveral degrees, the high- In respet est of them is killing, taking away the life; of the life. this is forbid in the very letter of the fixth Commandment; Thou Shalt do no murder.

Murder may be committed either by several open violence; when a man either by fword, ways of being guilty orany other Instrument takes away anothers of Murder. life, immediately and directly; or it may be done secretly and treacherously, as David murdered Uriah, not with his own fword, but with the fword of the Children of Ammon, 2 Sam. 11.17. And Jezebel Naboth by a alle accusation, 1 Kings 21.13. And so divers have

have committed this fin of murder by por fon, falle-witness, or some such concealed ways. The former is commonly the effect of a fudden rage, the latter hath feveral original nals; fometimes it proceeds from fome of malice fixt in the heart towards the perform fometimes from some coverous or ambitions defires : fuch an one stands in a mans way to his profit or preferment, and therefor he must be removed; and sometimes again it is to cover shame, as in the case of Strum pets, that murther their Infants that they may not betray their filthiness. But belies thefe more direct ways of killing, there is an other, and that is, when by our perswasions and enticements we draw a man to do the which tends to the flortning of his life, and is apparent to do fo; he that makes his neigh bour drunk, if by that drunkenness the man comes to any mortal hurt, which he would have escaped if he had been sober, he that made him drunk is not clear of his death; or if he die not by any fuch fudden accident, yet if drinking cast him into a disease, and that difeafe killshim, I know not how heather drewhim to that excels can acquir himfelfol his murder in the eyes of God, though hu mane Laws touch him nor I wish thole whi make in their business to draw in customer to that trade of debauchery, would confide it. There is yet another way of bringing this

guilt upon our felves, and that is by inciting

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and ftirring up others to it, or to that degree former of anger and revenge which produces it; andhethat fets two persons at wariance, or being them already for blows the coals, if murder enfue, the certainly hatti his share in the guilt, which is a confideration that ought maffright all from having any thing to do in the kindling or increasing of contention all 14. Now for the hainousness of this sinuof The bai-Murther, I suppose none can be ignorant, noundings of that it is of the deepest die, a most loud crying fin. This we may see in the first act of this kind, that ever was committed, Abels bloud cryeth from the earth, as God tells fin, Gen. 4.10. Yea, the guilt of this fin is fuch, that it leaves a flain even upon the and where it is committed, fuch as is not to bewasht out; but by the bloud of the murtherer; as appears, Dear, 19. 12; 13. The land cannot be purged of bloud, but by the bloud of him that shed it; and therefore mough in other cases the flying to the Altar beured a man, wet in this of wilful murder to fuch refuge was allowed; but fuch a one was to be taken even thence, and delivered projuffice, Ewod. 21, 14. Thou Shutt take tim from my Altar obat be may die. And itis get farther observable, that the only two recepts which the Scripture mentions, as given to Noah after the flood, were both in relation to this fin; that of not eating bloud, Gen. 9.4. being a ceremony to beget in men

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a greater horrour of this fin of murder, and fo intended for the preventing of it. The other was for the punishment of it, Gen. 9.6 He that (beddeth mans bloud, by man (ball his bloud be bed; and the reason of this strict ness is added in the next words, For in the Image of God made he man; where you fee that this fin is not only an injury to our brother, but even the highest contempt and defpite towards God himself, for it is the defacing of his Image, which he hath stamped upon man. Nay yet further, it is the ufurping of Gods proper right and authority. For it is God alone, that hath right to dispose of the life of man; cwas he alone that gave it, and it is he alone that bath power to take it away; but he that murders a man, does, as it were, wrest this power out of Gods hand which is the highest pitch of rebellious pre fumption.

The great punishment attending it.

the punishment; we see it frequently very great, and remarkable, even in this world (besides those most searful effects of it in the next) bloud not only cries, but it cries for vengeance, and the great God of recompences, as he styles himself, will not fail to hear it: very many examples the Scripture gives us of this: Abab and Jezebel, that murdered innocent Naboth, for greediness of his vine yard, were themselves slain, and the Dogs licked their bloud in the place where they had

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had shed his, as you may read in that Story; Sunday & Absolom that flew his brother Amnon, after he had committed that fin, fell into another, that of rebellion against his King and Father, and in it miserably perished. Rachab and Baanah, that flew Ilbbolbeth, were themselves put to death, and that by the very person they thought to endear by it. Many more infrances might be given of this out of the Saored Story, and many also out of Humane, there having been no age but hath yielded. multitudes of examples of this kind, fo that every man may furnish himself out of the observations of his own time.

16. And it is worth our notice, what The strange frange and even miraculous means it hath discoveries often pleased God to use for the discovery of of it. this fin; the very brute creatures have often been made instruments of it; nay; often the extreme horror of a man's own conscience bath made him betray himself: so that it is not any closeness a man uses in the acting of this in that can secure him from the vengeance ofit, for he can never thut out his own concience, that will in spight of him be privy to the fact, and that very often proves the means of discovering it to the world; or if is should not do that, yet it will sure act revenge on him, it will be such a Hell within him as will be worse than death: This we have feen in many, who after the commission of this fin have never been able to enjoy a

minutes

Sunday X.

minutes rest, but have had that intolerable anguish of mind, that they have chosen to be their own murderers rather than live in it. These are the usual effects of this sin even in this world, but those in another are yet more dreadful, where surely the highest degrees of torment belong to this high pitch of wickedness: for is, as our Saviour tells us, Mats, 22. Hell fire be the portion of him that shall but call his brother sool, what degree of those burnings can we think proportionable to this so much greater an injury?

We must watch diligently against all approaches of this sin,

17. The confideration of all this ought to possess us with the greatest horror, and abomination of this fin, and to make us extremely watchful of our felves, that we never fall into it, and to that end to prevent all those occasions which may insensibly draw us into this Pit. I mentioned at first several things which are wont to be originals of it, and at those we must begin, if we will surely guard our selves. If therefore thou wilt be sure never to kill a man in thy rage, be fure never to be in that rage, for if thou permittest thy felf to that, thou canst have no security against the other, anger being a madness that fuffers us not to confider, or know what we do, when it has once possest us. Therefore when thou findest thy self begin to be inflamed, think betimes whither this may lead thee, if thou lettest loose to it, and immediately put the bridle upon this headfrong

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frong passion; so again, if thou wish be sure sunday any malice shall not draw thee to it, be fure never to harbout one mulicious thought in heart, for if it once fortle there, it will after fuch strength, that within a while how wilt be perfectly under the power of it, what it may lead thee even to this horrible mat its pleasure; be therefore careful at the very littl approach of this treacherous gueft, to that the doors against it, never to let it. enter thy mind; fo also if thou wilt be fore thy coveroulness, thy ambition, thy luft, or any other finful defire shall not berray thee to his be fure thou never permit any of them to bear any sway with thee, for if they get the dominion, as they will foon do, if they be once entertained in the heart, they will be aft thy controlly and hurry thee to this or my other fin, that may ferve their ends. In lke manner, if thou wouldest not be guilty of the morral effects of thy neighbours drunkenness, be fure not to entice him to it, noraccompany him at it, and to that purpose do not allow thy felf in the same practice, for fishou do, thou wilt be labouring to get company at it. Lastly, if thou wilt not be goilty of the murder committed by another, take heed thou never give any incouragement to it, or contribute any thing to that hatred, or contention, that may be the cause of it. For when thou haft either kindled or blowed the fire, what knowest thou whom

X. ter as thou can't to quench, but never bring one drop of oil to encrease the flame. The like may be said of all other occasions of this sin not here mentioned; and this careful preserving our selves from these, is the only sure way to keep us from this sin; therefore as ever thou wouldest keep thy self innocent from the great offence, guard thee warily from all such in-lets, those steps and approaches towards it.

Maiming a great injury. 1

18. But although murder be the greatest, yet it is not the only injury that may be done to the body of our neighbour; there are others which are also of a very high nature; the next in degree to this is Maining him, depriving him of any member, or at least of the use of it, and this is a very great wrong and mischies to him as we may discern by the Judgment of God himself, in the case of the bond-fervant, who should by his Masters means lose a member, Exod, 21, 26, the freedom of his whole life was thought but a reasonable recompence for it. He shall let bim go free, saith the text, for his eye; nay, though it were a less considerable part, if it were but a tooth, which of all other may be lost with the least damage, yet the same amends was to be made him, verse 27.

That which every man dreads for himself. furing this injury, than the judgment of every man in his own case; how much does every

man

mandread the loss of a limb? So that if he sounder be by any accident or disease, in danger of it, he thinks no pains or cost too much to preferve it. And then how great an injustice, how contrary to that great rule of doing as we would be done to, is it, for a man to do that to inother, which he fo unwillingly fuffers herely a vhoever had a flamid

But if the person be poor, one that must ret morfe abour for his living, the injury is yet great if the man ter, it is such as may in effect amount to the former fin of murder; for as the Wife man fevs, Ecclus. 24.21. The poor mans bread is his life, and he that deprives them thereof is a bloud-shedder. And therefore he that deprives him of the means of genting his bread; by difabling him from labour, is furely no leis and has guilty. In the Law it was permitted to every man that had fustained such a damage by his neighbour, to require the Magistrate to inflict the like on him, eye for eye, tooth for tooth, as it is Exod. 21.24.

20. And though unprofitable revenge be Necestin of not now allowed to us Christians, yet sure making it is the part of every one who hath done this mbat satisfaction we injury, to make what satisfaction lies in his can. power; 'tis true he cannot restore a limb again ( which by the way should make men wary how they do those mischiefs which it is so impossible for them to repair) but yet he may fatisfie for fome of theill effects of that loss. If that have brought the man to want

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somey and penury, he may, may he must lishe have but the least ability, relieve and hip port him, yea, though in be by his own extraordinary labour: for if it be a duty of us all to be eyes to the blind, and feet to the lame, as Job speaks, much more must we be fo to them whom our felves have made blind and lame. Therefore whoever hath done this injury to any of his poor brethren, let him know he is bound to do all that is possible towards the repairing of it; if he do not, every new fuffering that the poor mans wants bring upon him, becomes a new charge and acculation against him, at the tribunabof the just Judge: has

Wounds and stripes injuries alfo.

21. There are yet other degrees of injury to the body of our neighbour, I shall mention only two more, Wounds and stripes; a man may wound another, which though it finally cause loss neither of life nor limb is yet an endengering of both; and the like may be faid of stripes; both of which however are very painful at the present, nay, perhaps very long after; and pain, of all temporalevils, is to be accounted the greatest, for it is not only an evil in it felf, but it is such an one, that permits us not, whilft we are under it, to enjoy any other good; a man in pain having no tafte of any the greatest de lights: if any man despile these, as light injuries, let him again ask himfelf, how he would like it to have his own body flashe or bruised,

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bruifed, and put to pass under those painful Sunday means of cure, which are many times necessary in such cases? I presume there is no man would willingly undergo this from another, and why then shouldest thou offer mid cin

The truth is, this strange cruelty to This cruckothers is the effect of a great pride, and to others haughtiness of heart: we look upon others the effect of pride. with fuch contempt, that we think it no matter how they are used; we think they must bear blows from us, when in the mean time we are so tender of our selves, that we cannot hear the least word of disparagement, but we are all on a flame. The provocations to these injuries are commonly so slight, that did not this inward pride dispose us to such anangriness of humour that we take fire at every thing, it were impossible we should be moved by them. Nay, some are advanced to such a wantonness of cruelty, that without any provocation at all, in cool bloud as they by, they can thus wrong their poor brethren, and make it part of their pastime and recreation to cause pain to others. Thus some tyrannous humours take such a pleasure in tormenting those under their power, that they are glad when they can but find a pretence to punish them, and then do it without all moderation: and others will fer men together by the ears, only that they may have the port of seeing the scuffle; like the old Ro-

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mans.

X. sports to see men kill one another; and sure we have as little Christianity as they, if we

can take delight in such speciacles.

23. This savageness and cruelty of mind is so unbecoming the nature of a man, that he is not allowed to use it even to his beast; how intolerable is it then towards those, that are of the same nature, and which is more, are heirs of the same eternal hopes with us? They that shall thus transgress against their neighbours in any of the toregoing particulars, or whatever else is hurtful to the body, are unjust persons, want even this lowest fort of justice, the negative to their neighbours in respect of their hodies.

bours, in respect of their bodies.

24. Neither can any many excuse himself by faying what he has done was only in return of some injury offered him by the other; for suppose it be so; that he have indeed received some considerable wrong, yet cannot he be his own revenger without injury to that man, who is not, by being thine enemy, become thy vasfal, or slave, to do with him what thou lift; thou hast never the more right of dominion over him, because he hath done thee wrong, and therefore if thou hadst no power over his body before, 'tis certain thou hast none now, and therefore thou art not only uncharitable (which yet were fin enough to damn thee) but unjust in every act of violence thou dost to him. Nay, this injustice.

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injustice ascends higher, even to God him- Sunday felf, who hath referved vengeance as his own peculiar right. Vengeance is mine, I will repay, faith the Lord, Rom. 12. 19. and then he that will act revenge for himself, what does he, but incroach upon this special right and prerogative of God, fnatch the fword, asit were out of his hand, as if he knew better how to wield it? Which is at once arobbery, and contempt of the Divine Majesty.

## SUNDAY XI.

Of Justice about the Possessions of our Neighbour; against injuring him, as concerning his Wife, his Goods. Of Oppression, Theft. Of paying of Debts, &c.

HE third part of Negative His Pof-Sect. I. Fustice concerns the Possessi- Cofficers. ons of our Neighbours; what I mean by Possessions, I cannot better explain than by referring you to the Tenth Commandment, the end of which is to bridle all covetous appetites and defires towards the Possessions of our neighbour. There we find reckoned up, nor only his house, servants and cattle, which may all pass under the one general name of his goods or riches, but particularly his Wife, as a principal

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when we confider this duty of negative justice, in respect of the possessions of our neighbour, we must apply it to both, his wife as well as his goods.

His Wife.

2. The especial and peculiar right that every man bath in his Wife is so well known, that it were vain to say any thing in proof of it; the great impatience that every husband bath to have this right of his invaded, shews that it is sufficiently understood in the world, and therefore none that does this injury to another, can be ignorant of the greatness of it. The corrupting of a mans wife, enticing her to a strange bed, is by all acknowledged to be the worst fort of these, infinitely beyond that of the goods.

The enticing a mans wife the greatest injustice.

the greatest injustices together; some towards the woman, and some towards the man: towards the woman there are the greatest imaginable; it is that injustice to her soul, which was before mentioned as the highest of all others, 'tis the robbing her of her innocency, and setting her in a course of the horridst wickedness ( no less than lust and perjury together) from which it is probable she may never return, and then it proves the damning of her eternally. Next it is in respect of this world the robbing her of her credit, making her abhorred and despised, and her very name a reproach among

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thmen's and befides it is the depriving her Summer fall that happines of life, which arises from the mutual kindness and affection that whereveen man and wife, instead whereof his brings in a loathing and abhorring of achother, from whence flow multitudes of michiefs, too many to rehearfe, in all which heman hath his share also.

But besides those, there are to him To the many and high injustices; for it is first the abbing him of that, which of all other things he accounts most precious, the love and faithfulness of his wife, and that also wherein he hath fuch an incommunicable ight, that himfelf cannot, if he would, make it over to any other; and therefore fure iteannot without the utmost injustice be tomfrom him by any. Nor is this all, but it is farther the ingulfing him (if ever he come wdifeern it)in that most tormenting passion oficialousie, which is of all others the most painful, and which oft puts men upon the most desperate attempts, it being as Solomon lays, Prov. 6.34. The rage of a man. It is yet hother, the bringing upon him all that scorn and contempt which by the unjust measures of the world falls on them, which are fo abused, and which is by many esteemed the most insufferable part of the wrong; and though in be true, that it is very unjust he hould fall under reproach, only because he sinjured, yet unless the world could be new moulded.

bunday moulded, it will certainly be his lot, and therefore it adds much to the injury. Again, this may indeed be a robbery in the usual fense of the word, for perhaps it may be the thrufting in the child of the Adulterer into his family, to share both in the maintenance and portions of his own children; and this is an arrand theft: first, in respect of the man, who furely intends not the providing for another mans child, and then in respect of the children, who are by that means defrauded of fo much as that goes away with And therefore who foever hath this circumstance of the fin to repent of, cannot do it effectually, without restoring to the family as much ashe hath by this means robb'd it of

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The most irreparable.

5. All this put together will fure make this the greatest and most provoking injury that can be done to a man, and ( which heightens it yet more ) it is that, for which a man can never make reparations; for unless it bein the circumstance before mentioned, there is no part of this fin, wherein that can be done; to this purpose it is observable in the Jewish Law, that the thief was appointed to restore fourfold, and that freed him; but the Adulterer having no possibility of making any restitution, any satisfaction, he must pay his life for his offence, Lev. 20.10. And though now adays adulterers speed better, live many days to renew their guilt, and perhaps to laugh at those, whom they have thus

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husinjured, yet let them be affured, there sumbay must one day be a sad reckoning, and that thether they repent or not; If by Gods grace they do come to repentance, they will then find this to be no cheap fin, many anguishes of foul, terrors and perplexities of conscience, groans and tears it must cost them; and indeed were a man's whole life spent in these cenitential exercises, 'twere little enough to wipe off the guilt of any one fingle act of this kind; what overwhelming forrows then are requisite for such a trade of this sin, as too many drive? Certainly it is so great a task that it is highly necessary for all that are so concerned, to fet to it immediately, left they want time to go through with it; for let no man flatter himself, that the guilt of a course and habit of fuch a fin can be washt away with a fingle act of repentance, no, he must proportion the repentance to the fault, and as one hath been a habit and course, so must the other also. And then how strange a madness is it for men to run into this fin, ( and that with fuch painful pursuits, as many do which he knows must at the best hand, that is, supposing he do repent of it, cost him. thus dear? But then if he do not repent, inunitely dearer: it loses him all his title to Heaven, that place of purity, and gives him his portion in the lake of fire, where the ournings of his luft shall end in those everalting burnings; For how closely foever he bath

XL

burning hath acted this fin, be it so that he may have faid with the adulterer in fab 25.15. Nove feeshme, vot his fure he could not in the greatest obscurity shelter himself from Ged fight, with whom the darkness is no darkness Bfalm 139. 12. And he ir is, who hather prefly threatned to judge this fort of offen ders, Heb. 13.4. Adulterers God will judge. God grant that all that live in this foul guilt, may fo feafonably, and fo throughly judge them felves, that they may prevent that fevere and requilite for fuch a sir former gould not exclused

His goods.

6. The fecond thing to which this Negr tive justice to our Neighbours possessions reacheth, is his Goods, under which gone ral word is contained at those feveral looks of things, as House, Land, Cattle, Money, and the like, in which he hath a right and property; thefe we are by the rule of this justice to suffer him to enjoy without seek ing, either to work him damage in any them, or to get any of them to our felves! I make a difference between thefe two, be cause there may be two several grounds of motives of this injustice; the one malice, the other coverousness. (1)

Malicious injustice.

7. The malicious man defires to work his neighbours milothief, though he get nothing by it himself; 'tis frequently feen that men will make havock and spoil of the goods of one, to whom they bear a grudge, though they never defign to get any thing to them

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felves by it, but only the pleasure of doing a bise to the other. This is a most hellish humour, directly answerable to that of the Devil, who bestows all his pains and industry note bring in any good to himself, but only to ruine and undo others: and how contrawit is to all rules of justice, you may fee by the Precept given by God to the Tews concoming the goods of an enemy; where they were so far from being allowed a liberty of poil and destruction, that they are expresly bound to prevent it, Exod. 23.4,5. If thou meet thine enemies Ox, or his Af going afray, then balt surely bring it back to him again: If thou fee the Ass of him that bateth thee lying under his burden, and mouldst forbear to help him, than falt furely bely with bim: Where you seit is a debt we owe to our very enemies, to prevent that loss and damage, which by any accident he is in danger of: and that even with some labour and pains to our lelves. How horrible an injustice is it then, purposely to bring that loss and damage on him? Whoever is guilty of this, let him never excuse himself by saying, he hath not edricht himself by the spoil of his neighbour, that he hath nothing of it cleaves to his finfor fure this malicious injustice is no less a fault than the covetous one; nay, I sup-Pole in respect of the principle and cause from which it flows, it may be greater, this hatred fanother being worse than the immoderate

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comong love of our felves; whoever hath thus mischieft this neighbour, he is as much bound to repair the injury, to make fatisfaction for the loss as if he had enriched himself by it.

Covetous injustice.

8. But on the other fide, let not the cover tous defrauden therefore judge his fin light, because there is another, that in some one respect out-weighs it, for perhaps in others his may cast the scales; certainly it does in this one, that he that is unjust for greediness of gain, is like to multiply more acts of this fin, than he that is so out of malice; for tis imposible any man should have so many objects of his malice, as he may have of his covetoulness; there is no man at fo general: defiance with all mankind, that he hates every body but the coverous man hath as many objects of his vices as there be things in the worldille counts valuable. But I shall not longer stand upon this comparison, 'tissue they are both great and crying fins, and that is ground enough of abhorning each: lerus descend now to the several branches of this fort of Covetous injustice; 'tis true they may all bear the name of robbery, or thefi for in effect they are all fo, yet for methods fake it will not be amis to distinguish them into these three; Oppression, Thest, and

Oppression.

9. By Oppression I mean that open and bare-faced robbery, of seizing upon the polfestions of others, and owning and avowing

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the doing fo. For the doing of this there are Sunday leveral instruments; as first, that of power, by which many Nations and Princes have been turned out of their rights, and many givate men out of their estates: Sometimes gain, Law is made the instrument of it; hethat covets his neighbours lands or goods, prefends a claim to them, and then by corrupting of Justice by Bribes and gifts, or elle over ruling it by greatness and authoriweers judgment on his fide: this is a high oppression, and of the worst fort, thus to mke the Law, which was intended for the protection and defence of mens Rights, to be the means of overthrowing them; and it is wery heavy guilt, that lies both on him that procures, and on him that pronounces fich a sentence, yea, and on the Lawyer that pleads such a cause, for by so doing he affilts in the oppression. Sometimes again, the very necessities of the oppressed are the means of his oppression, thus it is in the case of Extortion, and griping Usury: a man is in extreme want of money, and this gives opportunity to the Extortioner to wrest unconscionably from him, to which the poor man is forced to yield, to supply his prelent wants. And thus also it is often with exacting Land lords, who, when their poor tenants know not how to provide themselves elsewhere, rack and skrew them beyond the worth of the thing. All these and many the like

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XI. fin of Oppression, which becomes yet the more hainous, by how much the more help-less the person is that is thus oppressed, therefore the oppression of the widow and father-less, is in Scripture mentioned as the height of this sin.

Gods vengeance against it.

10. It is indeed a most crying guilt, and that against which God hath threatned his heavy vengeance, as we read in divers texts of Scripture; thus it is, Ezek. 18. 12. He that hath oppressed the poor, and hath spoiled by violence, he shall furely die, his blond shall be upon him; and the same sentence is repeated against him, verse 18. Indeed God hath so peculiarly taken upon him the protection of the poor and oppressed, that he is engaged as it were in honor to be their avenger; and accordingly Pfalm 12. we see God foleranty declare his resolution of appearing for them, verse 5. For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord, I will set him in safety from him. The advice therefore of Solomon is excellent, Prov. 22.22. Rob not the poor, because be is poor; neither oppress the afflicted in the gate, for the Lord will plead their cause, and will spoil the soul of those that spoiled them; they are like in the end to have little joy of the booty it brings them in, when it thus engages God against them.

in. The second fort of this injustice is Sunday Theft, and of that also there are two kinds, the one the withholding what we should Thefi. pay, and the other taking from our neigh-

bour what is already in his possession.

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12. Of the first fort is the not paying of Not paying debts, whether such as we have borrowed, what we or fuch as by our own voluntary promise are become our debts, for they are equally due whim that can lay either of these claims to them; and therefore the withholding of either of them is a theft, a keeping from my neighbour that which is his; yet the former of them is rather the more injurious, for by that I take from him that which he once actually had (be it money or whatever else) and fo make him worse than I found him. This is a very great, and very common ininflice: Men can nowadays with as great confidence deny him that asks a debt, as they dohim that asks an alms; nay, many times tis made matter of quarrel for a man to demand his own: besides the many attendances the Creditor is put to in pursuit of it, are a yet farther injury to him, by wasting his time, and taking him off from other bulinels; and fo he is made a loser that way too. This is fogreat injustice, that I see not how a man can look upon any thing he possesses as his own right; whilest he thus denies another his. It is the duty of every man in debt, tather to strip himself of all, and cast himself

again

Sunday again naked upon Gods providence, than thus to feather his neft with the spoils of his neighbours. And furely it would prove the more thriving course, not only in respect of the bleffing which may be expected upon justice, compared with the curse that attends the contrary, but even in worldly prudence also; for he that defers paying of debts, will at last be forc't to it by Law, and that upon much worfe terms than he might have done it voluntarily, with a greater charge, and with fuch a loss of his credit, that afterward in his greatest necessities he will not know where to borrow. But the fure way for a man to secure himself from the guilt of this injustice, is never to borrow more than he knows he hath means to repay, unless it be of one, who knowing his difability, is willing to run the hazard. Otherwise he commits this fin at the very time of borrowing; for he takes that from his neighbour upon promife of paying, which he knows he is never likely to restore to him, which is a flat robbery.

what we are bound for.

The same justice which ties men to pay their own debts, ties also every furety to pay those debts of others for which he stands bound, in case the principal either cannot or will not: for by being bound, he hath made it his own debt, and must in all justice anfwer it to the creditor, who, it's prefumed, was drawn to lend on confidence of his fecurity, and therefore is directly cheated and

betrayed

betrayed by him, if he see him not satisfied. Summar If it be thought hard, that a man should pay for that which he never received benefit by: Mall yield it, so far as to be just matter of wariness to every man how he enter into foch engagements, but it can never be made an excuse for the breaking them.

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As for the other fort of debt, that which is what we brought upon a man by his own voluntary bave propromise, that also cannot without great in- mised.

inflice be withholden: for it is now the mans right, and then 'tis no matter, by what means it came to be fo. Therefore we fee David makes it part of the description of a just man, Pfalm 15. 4. that he keeps his promises, yea, though they were made to his own disadvantage: and surely, he is utterly unfit to ascend to that holy Hill, there spoken of, either as that signifies the Church here, or Heaven hereafter, that does not punctually observe this part of justice. To this fort of debt may be reduced the wages of the servant, the hire of the labourer; and the withholding of these is a great sin, and the complaints of those that are thus injured, ascend up to God. Behold (saith S. James ) the hire of the labourers which have reaped down your fields, which is of you kept back by fraud; cryeth, and the cries of them that have reaped, are entred into the car of the Lord of Sabbaoth: Deut. 24. 14,15. we find aftrict command in this matter, Thou (balt not

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Summay XII.

oppress a hired servant that is poor and needy, at his day thou shalt give him his hire, neither shall the Sun go down upon it, for he is poor, and setteth his heart upon it, lest he cry against thee to the Lord, and it be sin unto thee. This is one of those loud clamorous sins which will not cease crying, till it bring down Gods vengeance; and therefore though thou hast no justice to thy poor brother, yet have at least so much mercy to thy self, as not to pull down judgments on thee by thus wronging him.

## SUNDAY XII.

Of Theft; Stealing; of deceit in Trust, in Traffick; of Restitution, &c.

Stealing
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our neighbour.

HE second part of Thest, is the taking from our neighbour that which is already in his possession: and this may

be done either more violently, and openly, or else more closely and sliely; the first is the manner of those that rob on the way, or plunder houses, where by force they take the goods of their neighbour; the other is the way of the pilsering thief, that takes away a mans goods unknown to him; I shall not dispute which of these is the worst, 'tis enough that they are both such acts of injustice,

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inflice, as makes men odious to God, unfit Sunday for humane fociety, and betmy the actors to XII. the greatest mischiefs even in this world, death it felf being by Law appointed the reward of it; and there are few that follow this trade long, but at last meet with that fruit of it. I am fure 'tis madness for any to believe he shall always steal securely, for he is to contend with the industry of all those whom he shall thus injure, whose losses will quicken their wits for the finding him out, and which is infinitely more, he is to fruggle with the justice of God, which doth usually pursue such men to destruction, even in this world; witness the many strange discoveries that have been made of the craftiest thieves. But however, if he were fecure from the vengeance here, I am fure nothing but repentance and reformation can secure him from the vengeance of it hereafter. And now when these dangers are weighed 'twill fure appear, that the thief makes a pitiful bargain, he steals his neighbours money, or cattle, and in exchange for it he must pay his life, or his foul, perhaps both; and if the whole world be too mean a price for a foul, ashetells us, Mark 8.36. who best knew the value of them, having himself bought them, what a strange madness is it, to barter them away for every petty trifle, as many do, who have got such a habit of stealing, that not the meanest worthless thing can escape

XII.

Sunday escape their fingers? Under this head of theft may be ranked the receivers of stoln goods, whether those that take them, as partners in the theft, or those that buy them. when they know or believe they are stola This many (that pretend much to abhor theft) are guilty of, when they can by it, buy the thing a little cheaper than the common rate. And here also comes in the concealing of any goods a man finds of his neighbours which whosoever restores not, if he know, or can learn out the owner, is no better than a thief; for he withholds from his neighbour that which properly belongs to him: and fure 'twill not be uncharitable to fay, that he that will do this, would likewise commit the groffer theft, were he by that no more in danger of Law than in this he is.

Deceit.

The third part of injustice is Deceit, and in that there may be as many acts as there are occasions of entercourse and dealing between man and man.

2. It were impossible to name them all, but I think they will be contained under these two general deceits, in matters of Trust, and in matters of Traffick, or bargaining: unless it be that of Gaming, which therefore here by the way, I must tell you, is as much a fraud and deceit as any of the rest.

In Truft.

3. He that deceives a man in any Trust that is committed to him, is guilty of a great injustice, and that the most treacherous fort

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of one, it is the joyning of two great fins in Sunday one, defrauding and promise breaking; for in all trusts there is a promise implied, if not exprest; for the very accepting of the must contains under it a promise of fidelity; these trusts are broken sometimes to the living fometimes to the dead; to the living there are many ways of doing it, according to the feveral kinds of the trust; sometimes a trust is more general, like that of Potiphar to Foseph, Gen. 39.4. a man commits to another all that he hath, and thus Guardians of Children, and sometimes Stewards are intrusted; sometimes again it is more limited, and restrained to some one special thing; a man intrusts another to bargain or deal for him in such a particular, or he puts some one thing into his hands, to manage and dispose: thus among fervants it is usual for one to be intrusted with one part of the Masters goods, and another with another part of them. Now in all these, and the like cases, whosoever acts not for him that intrusts him, with the same faithfulness, that he would for himfelf, but shall either carelesly lose, or prodigally embezle the things committed to him, or else convert them to his own use, he is guilty of this great fin of betraying a trust to the living. In like manner he that being intrusted with the execution of a dead mans Testament, acts not according to the known intention of the dead man, but enriches him-

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comony felf by what is affigned to others, he is guilty of this fin, in respect of the dead, which is XII. fo much the greater, by how much the dead hath no means of remedy and redrefs, as the living may have. It is a kind of robbing of graves, which is a theft of which men naturally have such a horror, that he must be a very hardned thief, that can attempt it. But either of these frauds are made yet more hainous, when either God, or the poor are immediately concern'd in it, that is, when any thing is committed to a man, for the uses either of piety, or charity; this adds facriledge to both the fraud and the treachery, and fo gives him title to all those curses that attend those several sins; which are so heavy, that he that for the present gain will adventure on them, makes as ill, nay, a much worse bargain than Gehazi, 2 Kings 5. 27. who by getting the raiment of Naaman

In Traffick.

got his leprofie too.

4. The second fort of fraud is in matters of traffick and bargain, wherein there may be deceit both in the seller and buyer; that of the seller is commonly either in concealing the faults of the commodity, or else in overrating it.

The sellers concealing the faults of his ware.

5. The ways of concealing its faults are ordinarily these, either first by denying that it hath any such fault, nay, perhaps commending it for the direct contrary quality, and this is down-right lying and so adds that

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into the other, and if that lye be confirmed sunoan wan oath, as it is too usually, then the yet XII. meater guilt of perjury comes in also; and then, what a heap of fins is here gathered mether? Abundantly enough to fink a poor foul to destruction, and all this only to skrew slittle more money out of his neighbours pocket, and that sometimes so very little that tisa miracle that any man that thinks he has Soul, can fet it at so miserable a contemptible price. A fecond means of concealing is byuling some Art to the thing, to make it bok fair, and to hide the faults of it, and this is acting a lye, though it be not speaking one, which amounts to the same thing, and has ferely in this case as much of the intention of cheating and defrauding, as the most impudent forswearing can have. A third means, is the picking out ignorant Chapmen; This is, I believe, an Art too well known among Tradesmen, who will not bring out their faulty wares to men of skill, but keep them to put off to fuch, whose unskilfulness may make them passable with them: and this is still the same deceit with the former; for it all tends to the same end, the cousening and defrauding of the Chapman, and then it is not much odds, whether I make use of my own Art, or his weakness for the purpose. This is certain, he that will do justly, must let his Chapman know what he buys; and if his own skill enable him not to judge, (nay,

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Sunday (nay, if he do not actually find out the fault) thou art bound to tell it him, other wife thou makeft him pay for somewhat which is not there, he prefuming there is that good quality in it, which thou knowest is not, and therefore thou mayest as honestly take his money for some goods of another mans. which thou knowest thou canst never put into his possession, which I suppose no man will deny to be an arrant cheat. To this head of concealment may be referred that deceit of falle weights and measures, for that is the concealing from the buyer a defect in the quantity, as the other was in the quality of the commodity, and is again the making him pay for what he hath not. This fort of fraud is pointed at particularly by Solomon, Prov. 11.1. with this note upon it, that it is an abomination to the Lord.

His overrating it.

6. The second part of fraud in the seller, lies in over-rating the commodity; though he have not disguised or concealed the faults of it, and so have dealt fairly in that respect, yet if he set an unreasonable price upon it, he defrauds the buyer. I call that an unreafonable price, which exceeds the true worth of the thing, considered with those moderate gains, which all Tradesmen are presumed to be allowed in the Sale: Whatever is beyond this must in all likelihood be fetcht in by fome of these ways: as first, by taking advantage of the buyers ignorance in the value 061

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of the thing, which is the same with doing Sunday winthe goodness, which hath already been XII. hewed to be a deceit; or fecondly, by taking avantage of his necessity: Thou findest a men hath present and urgent need of such a thing, and therefore takest this opportunity mset the Dice upon him: but this is that very fin of Extortion, and Oppression spoken ofbefore, for it is sure, nothing can justly mile the price of any thing, but either its becoming dearer to thee; or its being some way better in its felf; but the necessity of thy brother causes neither of these; his makedness doth not make the clothes thou fellest him stand thee in ever the more, neither doth it make them any way better; and therefore to rate them ever the higher is to change the way of trading, and fell even the wants and necessities of thy neighbour, which fure is a very unlawful vocation. Or thirdly, it may be by taking advantage of the indifcretion of the Chapman. A man perhaps earneftly fancies such a thing, and then fuffers that fancy so to over rule his reason, that he resolves to have it upon any terms. If thou findest this in him, and thereupon raisest thy rate, this is to make him buy hisfolly, which is of all others the dearest purchase; 'tis sure his fancy adds nothing to the real value, no more than his necessity did in the former case, and therefore should not add to the price. He therefore that will deal iuftly

XII. catch at all advantages, which the temper of his Chapman may give, but confider foberly, what the thing is worth, and what he would afford it for to another, of whom he had me fuch advantage, and accordingly rate it to him at no higher a price.

Fraud in

7. On the buyers part there are not ordinarily fo many opportunities of Fraud; vet it is possible a man may sometimes happen to fell somewhat, the worth whereof he is not acquainted with, and then it will be as un just for the buyer to make gain by his ignorance, as in the other case it was for the feller: but that which often falls out, is the case of necessity, which may as probably fall on the fellers fide, as the buyers: A mans wants compel him to fell, and permit him not to flay to make the best bargain, but force him to take the first offer, and here for the buyer to grate upon him, because he sees him in that strait is the same fault which I before shewed it to be in the feller.

Many temptations to deceit in Traffick. 8. In this whole business of Traffick there are so many opportunities of deceit, that a man had need sence himself with a very sim resolution, nay, love of justice, or he will be in danger to fall under temptation; for as the Wise man speaks, Eccles. 27.2. As a Nail sticks fast between the joinings of the Stones; so doth sin stick close between buying and selling; it is so interwoven with all Trades.

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omixt with the very first principles and soundage grounds of them, that it is taught together with them, and so becomes part of the Art; that he is nowadays scarce thought fit to manage a Trade, that wants it, while he hat hath most of this black Art of defrauding, applauds and hugs himself, nay, perhos boafts to others, how he hath overeacht his neighbour.

What an intolerable shame is this, that we The com-

Christians, who are by the precepts of our monness of injustice a master set to those higher duties of Charity reproach to hould instead of practifing them, quite un- Christiaern those common rules of justice, which airy neer Nature teaches? For, I think, I may lay there are none of those several branches of injustice towards the possessions of our mighbour, which would not be adjudged to be so by any sober Heathen; so that, as S. Paultells those of the Circumcision, that the Name of God was blasphemed among the Gentiles, by that unagreeableness that was twist their practice, and their Law, Rom. 1.14. So now may it be faid of us, that the Name of Christ is blasphemed among the Turks Heathens, by the vile and scandalous lives of us, who call our selves Christians, and particularly in this fin of injustice; for hame let us at last endeavour to wipe off this reproach from our profession by leaving these Mactices; to which methinks this one fingle confideration should be enough to perswade o. Yet

Suntag XII. It is not the way to en-

9. Yet befides this, there want not other: among which, one there is of fuch a nature as may prevail with the arrantest worldling rich a man, and that is, that this course doth not really tend to the enriching of him; there is a fecret curfe goes along with it, which like a Canker cats out all the benefit was expected from it This no man can doubt that believes the Scripture, where there are multitudes of texts to this purpole: thus Prov. 22.16. He abat oppresseth the poor to encrease his riches, (ball furely come to want. So Habbak, 2.6. W to him that encreaseth that which is not his bow long? And he that latth himfelf with thick Clay: thall they not rife up fuddenly that (ball bite thee, and amake that (ball vex thee? And thou shalt be for booties to them. This is commonly the fortune of those that spoil and deceive others, they at last meet with some that do the like to them. But the place in Z. chary is most full to this purpose, Chap? where under the fign of a flying roll is fignified the curfe that goes forth against this sin, Verse 4. I will bring it forth fairb the Lord of Hosts, and it shall enter into the house of the Thief, and into the house of him that sweareth falfly by my Name, and it [ball consume it with the timber thereof, and with the stones thereof. Where you fee, theft and perjury are the two fins, against which this cure is aimed ( and they too often go together in the matter of defrauding) and the nature of this curle is,

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moconsume the house, to make an utter de- Sunday fraction of all that belongs to him that is miley of either of these fins. Thus whilest hou art ravening after thy neighbors goods, house, thou are but gathering fuel to burn hine own. And the effect of these threatnings of God we daily see in the strange improsperousness of ill gotten estates, which every man is apt enough to observe in other mens cases; he that sees his neighbour dedine in his estate, can presently call to mind, This was gotten by oppression or deceit; yet lo lottish are we, so bewitcht with the love ofgain, that he that makes this observation. can feldom turn it to his own use, is never the less greedy, or unjust himself for that vengeance he discerns upon others.

no. But alas! if thou couldeft be fure that it ruines thy unjust possessions should not be torn the sout from thee, yet when thou remembrest, how eternally. dear thou must pay for them in another world, thou hast little reason to brag of thy prize. Thou thinkest thou hast been very cunning, when thou hast over-reacht thy brother: But God knows all the while there sanother over-reaching thee, and cheating thee of what is infinitely more precious, even thy Soul: the Devil herein deals with thee as Fishers use to do; those that will catch a great fish, will bait the hook with a less, and so the great one coming with greediness to devour that, is himself taken: So thou

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XII.

Sunday that art gaping to fwallow up thy poor brother, art thy felf made a prey to that great devourer. And alas! what will it ease thee in Hell that thou hast left wealth behind thee upon earth, when thou shalt there want that, which the meanest beggar here enjoys, even a drop of water to cool thy tongue? Confider this, and from henceforth relolve to employ all that pains and diligence thou haft used to deceive others, in rescuing thy self from the frauds of the grand deceiver.

The neceffity of Reftitution.

11. To this purpose it is absolutely necessas ry, that thou make restitution to all whom thou haft wronged: For as long as thou keepest any thing of the unjust gain, 'tisas it were an earnest-penny from the Devil, which gives him full right to thy Soul. But perhaps it may be faid, It will not in all cases be possible to make restitution to the wronged party, peradventure he may be dead; in that case then make it to his Heirs, to whom his right descends. But it may further be objected. That he that hath long gone on in a course of fraud, may have injured many, that he cannot now remember, and many, that he hath no means of finding out : in this case all I can advise is this: First, to be as diligent as is possible, both in recalling to mind who they were, and endeavouring to find them out; and when, after all thy care, that proves impossible, let thy Restitutions be made to the poor, and that they may not

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be made by halfs, be as careful as thou canft Sumag to reckon every the least mite of unjust gain: but when that cannot exactly be done, as 'tis fire it cannot by those who have multiplied the Acts of fraud, yet even there let them make some general measures, whereby to proportion their restitution: as for example, a Tradelman that cannot remember how much he hath cheated in every fingle parcel, yet may possibly guess in the gross whether he have usually over-reacht to the value of a third, or a fourth part of the wares, and then what proportion soever he thinks he has so defrauded, the same proportion let him now give out of that estate he hath raised by his Trade: but herein it concerns every man to deal uprightly, as in the presence of God, and not to make advantage of his own forgetfulness, to the cutting short of the Restitution, but rather go on the other hand, and befure rather to give too much, than too If he do happen to give somewhat over, he need not grudge the charge of such a fin-offering, and tis fure he will not, if he do heartily defire an attonement. Many other difficulties there may be in this business of restitution, which will not be foreseen, and so cannot now be particularly spoke to; but the more of those there are, the greater horrour ought men to have of running into the fin of injustice, which it will be so difficult, if not impossible for them to repair, and the more

Suntage more careful ought they to be to mortifie XIII. that which is the root of all injustice, to wit, Coverousness.

## SUNDAY XIII.

Of False Reports, False witness, Slanders, Whisperings; Of Scoffing for Instruction, Calamities, Sins, &c. Of Positive Justice, Truth. Of Lying. Of Envy and Detraction. Of Gratitude, &c.

HE Fourth Branch of Negative Justice concerns the Credit of our Neighbours, which we are not to Jessen, or im-

pair by any means, particularly not by false Reports. Of falle reports there may be two forts, the one is when a man fays something of his neighbour, which he directly knows to be false, the other when possibly he has some flight surmise, or jealousie of the thing, but that upon such weak grounds, that 'tis as likely to be false as true. In either of these cases, there is a great guilt lies upon the reporter. That there doth so in the first of them, no body will doubt, every one acknowledging that it is the greatest baseness to invent a lie of another; but there is as little reason to question the other, for he that reports a thing as a truth, which is but uncertain,

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certain, is a lier also, or if he do not report Sunday it as a certainty, but only as a probability, XIII. ver then though he be not guilty of the lie, ver he is of the injustice of robbing his neighhour of his credit; for there is such an aptness in men to believe ill of others, that any the lightest jealousie will, if once it be spread abroad, serve for that purpose; and sure it is smost horrible injustice upon every slight firmise and fancy to hazard the bringing so great an evil upon another; especially when it is considered, that those surmises commonly spring rather from some censoriousness, peevishness, or malice in the surmiser, than from any real fault in the person so suspected.

2. The manner of spreading these falle False witreports of both kinds, is not always the ness. fame; fometimes it is more open and avowed, sometimes more close and private: the open is many times by falle witness before the Courts of Justice: and this not only hurts man in his credit, but in other respects also: is the delivering him up to the punishment of the Law, and according to the nature of the crime pretended, does him more or less mischief; but if it be of the highest kind, it may concern his life, as we fee it did in Naboth's case, 1 Kings 21. How great and crying a fin it is in this respect, as also in that of the perjury, you may learn from what hath been said of both those sins. I am now

XIII. and to that it is a most grievous wound, thus to have a crime publickly witnessed against one, and such as is scarce curable by any thing that can afterwards be done to clear him, and therefore whoever is guilty of this, doth a most outragious injustice to his neighbour; this is that which is expressy forbidden in the ninth Commandment, and was by God appointed to be punish by the inflicting of the very same suffering upon him, which his salse testimony aimed to bring upon the other, Deut. 19:16, and we have a guide to bring upon the other, Deut. 19:16, and we have a guide to bring upon the other, Deut. 19:16, and we have a guide to bring upon the other, Deut. 19:16, and we have a guide testimony aimed to bring upon the other, Deut. 19:16, and we have a guide to bring upon the other, Deut. 19:16, and we have a guide testimony aimed to bring upon the other, Deut. 19:16, and we have a guide testimony aimed to bring upon the other, Deut. 19:16, and we have a guide testimony aimed to bring upon the other, Deut. 19:16, and we have a guide testimony aimed to bring upon the other, Deut. 19:16, and we have a guide testimony aimed to bring upon the other, Deut. 19:16, and we have a guide testimony aimed to bring upon the other.

Publick Slanders.

3. The second open way of spreading these reports, is by a publick and common declaring of them; though not before the Magifrate, as in the other case, yet in all companies, and before fuch as are likely to carry it farther, and this is usually done with bitter railings and reproaches; it being an ordinary Art of flanderers, to revile those whom they flander, that so by the shanpness of the accufation, they may have the greater impression on the minds of the hearers; this both in respect of the slander, and the railing is a high injury, and both of them fuch, as debar the committers from Heaven; thus Pfal. 15. where the upright man is described, that · shall have his part there, this is one special thing, verse 3. That be flandereth not his neighbour. And for railing, the Apostle in several places reckons it amongst those works

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of the flesh, which are to shut men out both Sunday from the Church here by excommunication, XIII. gyou may fee, I Cor. 15.11. and from the Kingdom of God hereafter, as it is I Cor. 6. 10.

4. The other more close and private way whiftering offpreading such reports is that of the Whifperer, he that goes about from one to another, and privately vents his flanders, not out of an intent by that means to make them les publick, but rather more: this trick of delivering them by way of secret, being the way to make them both more believed, and more spoken of too; for he that receives such stale, as a fecret from one, thinks to pleafe some body else, by delivering it as a secret to him also 3 and so it passes from one hand to another, till at last it spread over a whole Town. This fort of flanderer is of all others the most dangerous, for he works in the dark, ties all he speaks to, not to own him as the author; forthat whereas in the more publick accusations, the party may have some means of clearing himself and detecting his accuser, here he shall have no possibility of that, the flander, like a fecret poison, works incurable effects, before everthe mandiscern it. This sin of whispering is by S. Paul mentioned among those great crimes, which are the effects of areprobate mind, Rom, 1.29. It is indeed one of the most incurable wounds of this fword of the tongue: the very bane and pelt of humane fociety: and that which not only

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XIII. oftentimes whole families, nay, publick so cieties of men of their peace; what ruines, what confusions hath this one sin wrought in the world? 'Tis Solomon's observation, Provi 18.28, that a Whisperer separateth chief friends, and sure one may truly say of tongues

thus employed, that they are fet on fire of Hell, as S. James saith, Chap. 3.6.

Several fleps towards this fin.

5. This is fuch a guilt that we are to be ware of all the degrees of approach to it, of which there are several steps; the first is the giving ear to, and cherishing of those that come with flanders, for they that entertain and receive them, encourage them in the practice; for as our common Proverb fays, If there were no Receivers, there would be no Thief; fo if there were none that would give an ear to tales, there would be notale bearers. A fecond step is, the giving too easie credit to them, for this helps them to attain part of their end. They defire to get a general ill opinion of fuch a man, but the way of doing it must be by causing it, first, in particular men : and if thou fuffer them to do it in thee, they have so far prospered in their aim. And for thy own part thou doeft a great injustice to thy neighbour, to believe ill of him without a just ground, which the accufation of such a person certainly is not. A third step is the reporting to others, what is thus told thee; by which thou makest thy felf

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felf directly a party in the flander, and after Sunday thou hast unjustly withdrawn from the XIII. neighbour thy own good opinion, endeacorrect to rob him also of that of others. This is very little below the guilt of the first whilperer, and tends as much to the ruine afour neighbours credit. And these several degrees have so close a dependance one upon mother, that it will be very hard for him that allows himself the first, to escape the other, and indeed he that can take delight tohear his neighbour defamed, may well be mefumed of fo malicious a humour, that 'tis not likely he should stick at spreading the landers He therefore that will preferve his innocence in this matter, must never in the least degree cherish or countenance any that brings these false reports. And it is not less necessary to his peace, than to his innocency; for he that once entertains them, must never expect quiet, but shall be continually incited, and stirred up even against his nearest and dearest relations; so that this whisperer, and flenderer is to be lookt on by all, as a common enemy, he being so as well to those to whom, as of whom he speaks. and as who in

6. But besides this groffer way of slander- Despising ing, there is another, whereby we may impair and lessen the credit of our neighbour, and that is by contempt and despising, one common effect whereof is scoffing and deriding him. This is very injurious to a mans

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compay reputation. For the generality of mendo rather take up opinions upon trust, than judgment; and therefore if they fee a man despised and scorned, they will be apt todo the like. But belides this effect of it, there is a present injustice in the very act of despifing and foorning others. There are ording rily but three things which are made the occasions of it, (unless it be with such, with whom vertue and godliness are made the most reproachful things, and such despising is not only an injury to our neighbour, but even to God himself, for whose sake it is that he is so despised) those three are, first, the infirmities, fecondly, the calamities, thirdly, the fins of a man, and each of thefe are very far from being ground of our triumphing over thim. At the property of the spend

For infirmities.

7. First, for infirmities, be they either of body or mind, the deformity and unhandsomness of the one, or the weakness and folly of the other, they are things out of his power to help, they are not his faults, but the wife diffensations of the great Creator, who bestows the excellency of body and mind, as he pleases; and therefore to scorna man, because he hath them not, is in effect to reproach God who gave them not to him.

For calamities.

8. So also for the balamities and miseries that befal a man, be it want or fickness, or whatever elfe, thefe also come by the providence of God, who raiseth up, and pulleth

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down, as feems good to him, and it belongs Sunday me to us to judge, what are the motives to XIII. mto do fo, as many do, who upon any Michion that befals, another, are presently meluding, that fure it is some extraordinary which pulls this upon him, though hey have no particular to lay to his charge. his rash judgment our Saviour reproves in Luke 13, where on occasion of the coraordinary sufferings of the Galilaans, he sks them, verse 2, 3. Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you nay, but except ye repent ye shall all likewise perish. When we see Gods hand heavy upon others, it is no part of our business to judge them, but our selves, and by repentance to prevent, what our own fins have deserved. But to reproach and revile any that are in affliction, is that barbarous cruelty, taken notice of by the Pfalmist, as the height of wickedness, Pfelm 69. 26. They persecute him whom theu half smitten, and they talk to the grief of them whom thou hast wounded: In all the miseries of others, compassion becomes a debt to them; how unjust are they then, that inhead of paying them that debt, afflict them with foorn and reproach?

Nay, the very fins of men, though, as For fins. they have more of their wills in them, they may feem more to deferve reproach, yet cerpoly they also oblige us to the former duty

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of compassion, and that in the highest degree, as being the things, which of all others make a man the most miserable. In all thele cases, if we consider how subject we are n the like our felves, and that it is only Gods mercy to us, by which we are preserved from the worst that any man else is under it will furely better become us to look up to him with thankfulness, than down on them with contempt and despising. Thus you see the direct injustice of scorning and contemning our brethren, to which when that other is added, which naturally follows, as a confequent of this, to wit, the begetting the like contempt in others, there can fure be no doubt of its being a great and horrible injuffice to our neighbour in respect of his credit.

Deftroying the credit, a great in-Tury,

10. Now how great the injury of destroy. ing a mans credit is, may be measured by these two things; first, the value of the thing he is robb'd of, and secondly, the difficulty of making reparations. For the first, its commonly known, that a man's good name is a thing he holds most precious, oftentimes dearer than his life, as we see by the hazards men somerimes run to preserve even a miflaken reputation; but 'tis fure, it is that, which hath even by fober men been efteemand seed one of the greatest happinesses of life: And to some fort of men, such especially as subfift by dealings in the world, tis fo necessary, that it may well be reckoned as the means of their

their livelihood, and then fure, 'tis no flight Sunday matter to roba man of what is thus valuable XIII.

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11. Secondly, the difficulty of making and irrereparations encreaseth the injury, and that fuch in this case of defamation, that I may ather call it an impossibility, than a difficulty. For when men are possest of an ill opinon of a person, tis no easie matter to work iout: so that the slanderer is herein like a young Conjurer, that raises a Devilhe knows not how to lay again. Nay, suppose men were generally as willing to lay down ill conceins of their neighbours, as they are to take them up, yet how is it possible for him that makes even the most publick recantation of his flander, to be fure that every man that hath come to the hearing of the one hall do so of the other also? And if there be but one person that doth not, (as probably there will be many) then is the reparation fill short of the injury.

12. This confideration is very fit to make retever men afraid of doing this wrong to their guilty perneighbour; but let it not be made use of to son must do excuse those that have already done the to repair wrong, from endeavouring to make the best the injury. reparations they can; for though'tis odds, it will not equal the injury, yet let them however do what they are able towards it. And this is so necessary towards the obtaining pardon of the fin, that none must expect the one

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xIII. therefore fers himself to repent of his faults of this kind, must by all prudent means endeavour to restore his neighbour to that degree of credit he hath deprived him of; and if that be not to be done without bringing the shame upon himself of confessing publickly the slander, he must rather submit to that, than be wanting to this necessary part of justice, which he owes to the wronged party.

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Fustice in the zboughts.

13. Thus I have gone through these four branches of Negative. Justice to our Neighbour; wherein we must yet further observe, that this justice binds us, not only in respect of our words and actions, but of our very thoughts and affections also; we are not only forbid to hurt, but to hate; not only reftrained from bringing any of these evils forementioned upon him, but we must not fo much as wish them before, nor delight in them after they are befallen him: we must take no pleasure either in the fin of his Soul, or hurt of his Body: we must not envy him any good thing he enjoys, nor fo much as wish to possess our selves of it; neither will it suffice us, that we so bridle our tongue, that we neither slander, nor revile, if we have that malice in our hearts, which makes us wish his discredit; or rejoyce, when we find it procured, though we have no hand in the procuring it. This is the peculiar property

of Gods Laws, that they reach to the Sunon whereas mens can extend only to the XIII. words and actions; and the reason is clear. because he is the only Law-giver, that can what is in the heart; therefore if there were the perfecteft innocency in our tongue and hands, yet if there be not this purity of heart. it will never ferve to acquit us before him. The counsel therefore of Solomon is excellent, Prov. 4. 23. Keep thy heart with all diligence, for out of it are the issues of life. Let us firictly guard that, fo that no malicious miuft thought enter there; and that not onwas it may be the means of betraying us to the groffer act, but also as it is in it self such a pollution in Gods fight, as will unfit us for the bleffed vision of God, whom none but the pure in heart have promife of feeing, Matth. 5. 8. Bleffed are the pure in heart for they (ball fee God.

14. I come now to speak of the positive Positive pant of Justice, which is the yielding to Fustice. every man that which by any kind of right he may challenge from us. Of these dues there are some that are general to all mankind, others that are restrained within some certain conditions and qualities of men, and become due only by vertue of those qualifi-

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Of the first fort, that is, those that speaking peaking Truth, which is a common debt we men.

bunday owe to all mankind; speech is given us as the XIII. instrument of intercourse and society one with another, the means of discovering the mind which otherwise lies hid and concealed, fothat were it not for this, our conversations would be but the same as of beasts Now this being intended for the good and advantage of mankind, 'tis a due to it, that it be used to that purpose; but he that Lies, is so far from paying that debt, that on the contrary he makes his speech the means of injuring and deceiving him he speaks to.

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Lying exprefly forbidden in Scripture.

16. There might much be faid to shew the feveral forts of Obligations we lye under to speak truth to all men; but supposing I write to Christians, I need not insist upon any other, than the Commands we have of it in Scripture: thus Eph. 4. 25. the Apostle commands that putting away lying, they feak every man truth with his neighbour: And again, Col. 3.9. Lye not one to another: And Prov. 6. 17. alying tongue is mentioned as one of those things that are abominations to the Lord. Yea so much doth he hate a lye, that it is not the most pious and religious end that can reconcile him to it; the man that lies, though in a zeal to Gods glory, shall yet be judged as a finner, Rom. 3.7. What shall then become of those multitudes of men that lie on quite other ends? Some out of malice, to mischief others; some out of coverous ness to defraud their neighbours; some out the

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of pride, to fet themselves out; and some sunday out of fear, to avoid danger, or hide a fault. XIII. But of a yet stranger fortthan all these are those, that do it without any discernible emptation, that will tell lyes by way of fory, take pleasure in telling incredible things, from which themselves reap nothing for the reputation of impertinent lyars. 17. Among these divers kinds of falle- The great hood, Truth is become fuch a rarity among commonus, that it is a most difficult matter, to find folly of such a man as David describes, Psalm 15. 2. this sin. That speaketh the truth from his heart. Men have so glibbed their tongues to lying, that they do it familiarly upon any or no occasion, never thinking that they are observed either by God or Man. But they are extremely deceived in both; for there is scarce any fin (that is at all endeavoured to be hid ) which is more discernible even to men: they that have a custom of lying, seldom fail ( be their memory never so good ) at some time or other to betray themselves; and when they do, there is no fort of fin meets with greater scorn and reproach; a Lyar being by all accounted a title of the greatest infamy and shame. But as for God, 'tis madness to. hope that all their Arts can disguise them from him, who needs none of those casual ways of discovery which mendo, but sees

the heart, and fo knows at the very instant of speaking, the falshood of what is said:

Sounday and then by his Title of the God of Truth XIII. is tyed not only to hate, but punish it: and accordingly you fee, Rev. 22. that the lyans are in the number of those that are shut out of the new Jerusalem; and not only so, but also have their part in the lake that burneth with Fire and Brimftone. If therefore thou be not of the humour of that unjust judge Christ speaks of, Luke 18.2. who neither feared God. nor regarded man, thou must resolve on this part of Justice, the putting away lying, which is abhorred by both.

Courteous behaviour men.

18. A second thing we owe to all is Hua due to all manity and Courtefie of behaviour, contrary to that fullen churlishness we find spoken of in Nabal, who was of such a temper that a man could not speak to him, I Sam. 25.17. There is fure so much of respect due to the very nature of mankind, that no accidental advantage of wealth or honour, which one man hath above another, can acquit him from that debt to it, even in the person of the meanest; and therefore that crabbed and harsh behaviour to any that bears but the form of a man, is an injustice to that nature he partakes of. And when we consider how much that nature is dignified by the Son of God his taking it upon him, the obligation to reverence it is yet greater, and consequently the fin of thus contemning it.

Not payed by the proud man.

19. This is the common guilt of all proud and haughty persons, who are so busie in ad-

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miring themselves, that they over-look all Sunday that is valuable in others, and so think they XIII. owe not fo much as common civility to other men, whilest they set up themselves, as Nebuchadnezzar did his Image, to be worshipped fall. This is fure very contrary to what the Apostle exhorts, Rom. 12. 10. In honour prefer one another; And again, Phil. 2. 4. Look not every man on his own things, but every man alfo on the things of others; and let fuch remember the sentence of our blessed Saviour, Luke 14. 11. He that exalteth him felf fall be dased, and he that humbleth himself (hall be exalted, which we often find made good to us, in the strange down-falls of proud men. And it is no wonder, for this fin makes both God and men our enemies; God as the Scripure every where testifies, abhors it, and all that are guilty of it, and men are by means of it used so contemptuously and unkindly by us, that they are by nothing more provoked against us; and then whom God and man thus refift, who shall secure and uphold?

20. A third thing we owe to all is meek- Meekness 4 ness; that is, such a patience and gentleness due to all towards all, as may bridle that mad paffion men. of anger, which is not only very uneafie to our felves, as hath already been shewed, but also very mischievous to our neighbours; as the many outrages, that are oft committed mit, do abundantly testifie. That this duty of meekness is to be extended to all men,

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Will. words commands it, I The f. 5. 14. Be patient towards all men, and that it should seem, in spite of all provocation to the contrary, for the very next words are, See that none render evil for evil, or railing for railing; and Timothy is commanded to exercise this meekness even towards them who oppose themselves against the Doctrine of the Gospel, 2 Tim. 2. 25. which was a case, wherein some heat would probably have been allow-

ed, if it might have been in any.

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Brawling very insufferable.

21. This vertue of meekness is so necessary to the preserving the peace of the world, that it is no wonder, that Christ, who came to plant peace among men, should enjoyn meekness to all. I am fure the contrary effects of rage and anger are every where discernable; it breeds disquiet in Kingdoms, in Neighbourhoods, in Families, and even between the nearest relations; 'tis such a humour, that Solomon warns us never to enter a friendship with a man that is of it, Prov. 22. 24. Make no friendship with an angry man, and with a furious man thou halt not go. It makes a man unfit to be either friend or companion, and indeed makes one insufferable to all that have to do with him, as we are again taught by Solomon, Prov. 21.19. Where he prefers the dwelling in a wilderness, rather than with a contentious and angry woman; and yet a woman has ordinarily only that one weapon

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weapon of the tongue to offend with. Indeed Sunday many that have not the same unquietness of XIII. homour, there can scarce be a greater uneafiness, than to converse with those that have it, though it never proceed farther than words. How great this fin is, we may judge by what our Saviour says of it, Matth. 5. where there are several degrees of punishment allotted to several degrees of it, but alas! we daily out-go that which he there lets as the highest step of this sin; the calling, Thou fool, is a modest fort of reviling, compared with those multitudes of bitter reproaches we use in our rages.

22. Nay, we often go yet higher; re- It leads to proaches serve not our turn, but we must sin of cur-curse too. How common is it to hear men use sing. the horridit execrations and curfings upon every the flightest cause of displeasure? Nay, perhaps without any cause at all; so utterly have we forgot the rule of the Apostle, Rom. 12. 14. Bless and curse not; Yea, the precept of our bleffed Saviour himself, Matth. 5.44. Pray for those that despitefully use you. Christ bids us pray for those who do us all injury, and we are often curfing those who do us none. This is a kind of faying our prayers backward indeed, which is faid to be part of the Ceremony the Devil uses at the making of a Witch, and we have in this case-also reason to look on it, as a means of bringing us into acquaintance and league with that

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Sunday accurfed spirit here, and to a perpetual abiding with him hereafter. Tis the language of Hell, which can never fit us to be Citizens of the New Ferusalem, but marks us our for inhabitants of that land of darkness. I conclude this with the advice of the Apostle. Eph. 4.31. Let all bitterneß, and wrath, and anger, and clamour, and evil peaking be put away from you, with all malice.

Particular dues.

23. Having spoken thus far of those common dues, wherein all men are concerned and have a right, I am now to proceed to those other forts of dues, which belong to particular persons, by vertue of some special qualification. These qualifications may be of three kinds, that of Excellency, that of Want, and that of Relation.

A respect due to men of extraordinary gifts.

24. By that of Excellency, I mean any extraordinary gifts, or endowments of a perfon; fuch as wisdom, learning, and the like, but especially grace. These being the singular gifts of God, have a great value and refpect due to them, wherefoever they are to be found; and this we must readily pay by a willing and glad acknowledgment of those his gifts in any he has bestowed them on, and bearing them a reverence and respect, anfwerable thereunto, and not out of an overweening of our own excellencies, despite and undervalue those of others, as they do who will yield nothing to be reason, but what themselves speak, nor any thing piety,

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25. Also we must not envy or grudge that we are not they have those gifts, for that is not only to envy injustice to them, but injurious also to God who gave them, as it is at large fet forth in the parable of the labourers, Matth. 10. where he asks them who grumbled at the Masters bounty to others, is it not lawful for me to do what I will with my own? Is thine eye evil because mine is good? This enwing at Gods goodness to others, is in effect amurmuring against God who thus disposes it; neither can there be a greater, and more direct opposition against him, than for me to hate and wish ill to a man, for no other reafon but because God has loved and done well tohim. And then in respect of the man, 'tis the most unreasonable thing in the World, to love him the less, meerly because he has those good qualities, for which I ought to love him more.

26. Neither must we detract from the ex- Nor decellencies of others, we must not seek to trad from eclipse or darken them by denying either the kinds or degrees of them, by that means to take off that esteem which is due to them. This fin of detraction is generally the effect of the former, of envy; he that envies a mans worth, will be apt to do all he can to lessen it in the opinions of others, and to that purpose will either speak slightly of his sexcel-

Sunday excellencies, or if they be so apparent, that XIII. he knows not how to cloud them, he will try if he can by reporting some either real, or feigned infirmity of his, take off from the value of the other, and so by casting in some dead flies, as the Wife man speaks, Eccles. 10. 1. Arive to corrupt the favour of the ointment. This is a great injustice, and directly contrary to that duty we owe, of acknowledging and reverencing the gifts of God in our brethren.

both those fins.

The folly of 27. And both those fins of envy and detraction do usually prove as great follies, as wickedness; the envy constantly brings pain and torment to a mans felf, whereas if he could but chearfully and gladly look on those good things of anothers, he could never fail to be the better for them himself; the very pleasure of seeing them would be some advantage to him: but besides that those gifts of his brother may be many ways helpful to him; his wisdom and learning may give him instruction, his piery and vertue, example, &c. But all this the envious man lofeth, and hath nothing in exchange for it, but a continual fretting, and gnawing of heart.

28. And then for detraction, that can hardly be so managed, but it will be found out ; he that is still putting in Caveats against mens good thoughts of others, will quickly discover himself to do it out of envy, and then that will be fure to lessen their esteem

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f himself, but not of those he envies, it Sunday king a fort of bearing testimony to those XIII. . excellencies, that he thinks them worth the envying.

29. What hath been said of the value and A respect respect due to those excellencies of the mind, in regard may in a lower degree be applied to the out- of their ward advantages of honour, greatness, and ranks and the like. These though they are not of equal qualities. value with the former (and fuch for which noman is to prize himself) yet in regard that these degrees and distinctions of men are by Gods wife providence disposed for the better ordering of the world, there is fuch a civil respect due to those, to whom God hath dispens'd them, as may best preferve that order, for which they were intended. Therefore all inferiours are to behave themselves to their superiors with modefty and respect, and not by a rude boldness confound that order which it hath pleafed God to fet in the world, but according as our Church Catechism teaches, Order themselves lowly and reverently to all their betters. And here the former caution against envy comes in most feafonably; these outward advantages being things, of which generally men have more tafte, than of the other, and therefore will be more apt to envy and repine to fee others exceed them therein; to this therefore all the former considerations sgainst envy will be very proper, and the

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XIII. much the temptation is in this case to most minds the greater.

Dues to those that are in any fort of want.

30. The fecond qualification is that of want; whoever is in diffress for any thing, wherewith I can supply him, that distressof his makes it a duty in me fo to fupply him, and this in all kinds of wants. Now the ground of its being a duty is, that God hath given men abilities not only for their own use, but for the advantage and benefit of others and therefore what is thus given for their ule becomes a debt to them, whenever their need requires it. Thus he that is ignorant and wants knowledge, is to be instructed by him that hath it, and this is one special end why that knowledge is given him; The tonque of the learned is given to feak a word in season, Esay 50. 4. He that is in sadness and affliction, is to be comforted by him that is himself in chearfulness. This we see S. Paul makes the end of Gods comforting him, that he might be able to comfort them that are in any trouble, 2 Gor. 1.4. He that is in any course of fin, and wants reprehenfion and counsel, must have that want supplyed to him bythofe who have fuch abilities and opportunities, as may make it likely to do good. That this is a justice we owe to our neighbour, appears plainly by that Text, Levit. 19.17. Thou Shalt not hate thy brother in thy heart, thou (balt in any wife reprove him,

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and not suffer sin upon him; where we are un- Sunday fer the same obligation to reprove him, that XIII, we are not to hate him. He that lies under my flander, or unjust defamation, is to be defended and cleared by him that knows his innocence, or else he makes himself guilty of the flander, because he neglects to do that which may remove it; and how great an ininflice that of flandering our neighbour is, Thave already shewed.

131. Laftly, he that is in poverty and need, To the poor? must be relieved by him that is in plenty; and he is bound to it, not only in charity, buteven in justice. Solomon calls it a due, Prov. 3. 27. Withhold not good from him to whom it is due, when it is in the power of thine hand to do it: and what that good is, he explains in the very next Verse: Say not to thy neighbour, Go and come again, and to morrow I will give, when thou hast it by thee. It seems tis the withholding a due, so much as to defer giving to our poor neighbour. And we find God did among the Jews separate a cerain portion of every mans increase to the use of the poor, a tenth every third year ( which is all one with a thirtieth part every year, ) Deut.14.28,29. And this was to be paid, not as a charity, or liberality, but as a debt; they were unjust, if they withheld it. And furely we have no reason to think, that Christian justice is funk so much below the Jewish, that either nothing at all, or a less

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XIII. our practice were but at all answerable to our obligation in this point, and then surely we should not see so many Lazarus's lie unrelieved at our doors, they having a better right to our superfluities, than we our selves have; and then what is it but arrant robbery to bestow that upon our vanities, nay our sins, which should be their portion?

God withdraws those abilities which are not thus imployed.

32. In all the foregoing cases he that hath ability is to look upon himself, as God's steward, who hath put it into his hands to distribute to them that want; and therefore not to do it, is the same injustice and fraud, that it would be in any fleward to purse up that money for his private benefit, which was intrusted to him, for the maintenance of the family; and he that shall do thus, hath just reason to expect the doom of the unjust steward, Luk. 16. to be put out of his stewardship, to have those abilities taken from him, which he hath so unfaithfully employed. And as for all the rest, so particularly for that of wealth, 'tis very commonly to be observed, that it is withdrawn from those that thus defraud the poor of their parts, the griping Mifer coming often bystrange undiscernible ways to poverty; and no wonder, he having no title to Gods bleffing on his heap, who does not confecrate a part to him in his poor members. And therefore we see thelfraelites before they could make that challenge of Gods promise to

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Helsthem, Deut. 26.15. Look down from thy Sunday habitation and bless thy people Ifrael, &c. XIII. they were first to pay the poor mans tithes, verse 12. without which they could lay no claim to it. This withholding more than is meet, as Solomon fays, Prov. 11. 24. tends to powerty; and therefore as thou wouldst play the good husband for thy felf, be careful to perform this justice according to thy ability wall that are in want.

33. The third qualification is that of Re- Duties in lation, and of that there may be divers forts, reflect of arising from divers grounds, and duties relation. inswerable to each of them. There is first arelation of a Debtor to a Cteditor; and he that stands in that relation to any, whether by vertue of bargain, loan or promise, 'tis hisduty to pay justly what he ows, if he be able (as on the other fide, if he be not, 'tis the Creditors, to deal charitably and Chrifignly with him, and not to exact of him beyond his ability. ) But I need not infift on this, having already, by shewing you the fin of withholding debts, informed you of this duty.

34. There is also a relation of an obliged Gratitude person to his Benefactor, that is, one that factors. hath done him good, of what kind foever; whether spiritual or corporal; and the duty of that person is, first thankselness, that is, aready and hearty acknowledgment of the courtesie received: secondly, prayer for Gods

Sumbay Gods bleffings, and rewards upon him; and thirdly, an endeavour, as opportunity and ability ferves, to make returns of kindness by doing good turns be kagain. This dury of gratitude to Benefactors is so generally acknowledged by all, even the most barba rous and favageft of men, that he must have put off much of his humane nature, that refules to perform it. The very Publicans and finners, as our Saviour fays, Do good to thole that do good to them.

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The contrary too common.

35. Yet how many of us fail even in this? How frequent is it to fee men, not only neglect to repay courtelies, but return injuries instead of them? It is too observable in mamy particulars, but in none more, than in the case of advice, and admonition, which is of all others, the most precious part of kindness, the reallest good turn that can be done from one man to another. And therefore those that do this to us, should be look'd on, as our prime and greatest benefactors. But alas! how few are there that can find gratitude, shall I fay? nay, patience for fucha courtesie? Go about to admonish a man of a fault, of tell him of an Error, he prefently looks on you, as his enemy: you are, as St. Paul rells the Galatians, Chap. 4.16. Become his enemy, because you tell him the truth; such a pride there is in mens hearts, that they must not be told of any thing amis, though it be with no other intent, but that they may and

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may amend it. A strange madness this is, the Summer methat it would be in a fick man, to fly XIII. in the face of him that comes to cure him on fancy that he disparaged him in supposing him fick; so that we may well say with the Wife man, Prov. 12. 1. He that bateth reproof is brutish. There cannot be in the world a more unhappy temper, for it fortifesa man in his fins; raifes fuch Mounts and bulwarks about them, that no man can come to affault them, and if we may believe Solomon, destruction will not fail to attend it, Prov. 29.1. He that being often reproved hardnesh his neck, shall suddenly be destroyed, and that without remedy. But then again in respect of the admonisher, 'tis the greatest injustice, Imay fay, cruelty that can be: he comes in tenderness and compassion to rescue thee from danger; and to that purpose puts himfelf upon a very uneafie task; for such the general in a stience men have to admonition, hath now made it; and what a defeat, what egrief is it to him to find, that instead of reforming the first fault, thou are run into a second, to wit, that of causless displeasure gainft him? This is one of the worft, and yet Idoubt, the commonest fort of unthankfulness to benefactors, and so a great failing in that duty we owe to that fort of relation. But perhaps these will be lookt on as remore relations, (yet risfure they are fuch as challenge all that duty I have affigued to them )

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XIV. tions, which are by all acknowledged to be of the greatest nearness.

## SUNDAY XIV.

Of duty to Magistrates, Pastors. Of the duty of Parents to Children, &c. Of Childrens duty unto Parents, &c.

Duty to

1.

HE first of those nearer forts of relations, is that of a Parent; and here it will be necessary to consider the several forts of Parents, according to which the duty of them is to be measured. Those are these three.

the Civil, the Spiritual, the Natural.

Duties to the Supreme Magistrate.

Honour.

2. The Civil Parent is he whom God hath establish the Supreme Magistrate, who by a just right possesses the Throne is Nation. This is the common Father of all those that are under his authority. The duty we owe to this Parent, is first Honour and Reverence, looking on him, as upon one, on whom God hath stamped much of his own power and authority, and therefore paying him all honour and esteem, never daring upon any prestence what soever, to speak evil of the Ruler of our people, Acts 23.5.

Tribute,

3. Secondly, paying Tribute; This is expressly commanded by the Apostle, Rim. 13.6.

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Lay ye Tribute also, for they are Gods Ministers Sunbay stending continually upon this very thing. God XIV: his fet them apart as Ministers for the common good of the people, and therefore 'tis d justice, they should be maintained and apported by them. And indeed when it is onfidered, what are the cares and troubles of that high calling, how many thorns are planted in every Crown, we have very little resion to envy them these dues; and it may my be faid, there is none of their poor laboring subjects that earns their living so hardly. 14. Thirdly, We are to pray for them: Prayers this is also expresly commanded by the Apo- for them. fle, I Timiz. 2. to be done for Kings, and for Athat are in authority. The businesses of that calling are so weighty, the dangers and hazards of it so great, that they of all others med prayers for Gods direction, affistance, and bleffing, and the prayers that are thus foured out for them, will return into our own bosoms, for the bleffings they receive from God tend to the good of the people, to their living a quiet and peaceable life; as it is in the close of the verse forementioned.

5. Fourthly, We are to pay them Obe obedience dence. This is likewise strictly charged by the Apostle, 1 Pet. 2. 13. Submit your selves to every ordinance of man for the Lords sake, whether it be to the King as Supreme, or unto Governors as those that are fent by him. owe such an obedience to the supremepower, that

XIV.

country that whoever is authorized by him we area Submitto; and S. Paullikewife is most full to this purpose, Rest q. v. Lee every faul be fubjet so the higher pomene: And again ver. 1. Wheleever relifteth the powers, refifteth the Ordinance of God And 'ris observable that these precepts wordgiven atatime, when those powers were Heathens, & cruel perfecutors of Christianity; to flew us, that no pretence of thewickedness of our Rulers can free us of this duty. An obedience we must pay either Active or Patfive ache active in the case of all lawful commands; that is, when ever the Magistrate commands formerhing, which is not contrary to fome command of God, we are then bound to act according to that command of the Magiftrare, to do ther hings he requires. But when he enjoyns any thing contrary to what God both commanded, we are not then to pay him this adive obedience; we may nay we must refuse thus to act. (yet here we must bevery well affured that the thing is fo contvary; and not pretend conscience for a cloak of flubbonness) we are in that case to they God rather than man. But even this is a feafon for the Paffive obedience, we must patiently fuffer, what he inflicts on us for fuch a refufal, and not, to fecure our felves, rifeup against him. For who can fretch bis hand against the Lords anointed, and be guiltless? fays David to Abilbai, I Sam. 26. 9. and that at a time when David was under a great perfecution from

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from Sant, nay, had also the affurance of the Sunday kingdom after him; and S. Pant's fentence XIV. withis cafe is most heavy, Rom. 13.2. They that refill shall receive to themselves damnati-. Here is very finall encouragement to any wrife up against the lawful Magistrate, for hough they should so far prosper here, as to cure themselves from him by this means, e there is a King of Kings from whom no power can fleker them, and this damnation in the close will prove a sad prize of their Victories. What is on the other fide the duty of the Magistrate to the people will be vain mention here, none of that rank being like to read this Treatife, and it being very deless for the people to inquire, what is the duty of their Supreme, wherein the most are already much better read, than in their own; it may fuffice them to know, that whatfoever his duty is, or however performed, he is accountable to none but God, and no failing of his part can warrant them to fail of theirs.

6. The second fort of Parents are the spit Dutles to itual; that is, the Ministers of the Word, our Pawhether fuch, as be Governours in the Church, or others under them, who are to erform the same offices to our Souls, that our natural parents do to our bodies. Thus S. Paul tells the Corinthians, that in Christ Jefus he had begotten them through the Goffel, 1 Cor. 4.1 5. and the Galatians, Chap. 4.19. that he travails in birth of them, till Christ be

formed

XIV. them with Milk; that is, such Doctrines as were agreeable to that infant state of Christianity they were then in; but he had stronger meat for them of full age, He. 5.14. All these are the offices of a Parent, & therefore they that perform them to us, may well be accounted as such.

Love.

7. Our duty to these is first to love them, to bear them that kindness, which belongs to those who do us the greatest benefits. This is required by S. Paul, i Thess. 5.13. I beseech you brethren, mark them which labour among you, and are over you in the Lord, and admonish you, and esteem them very highly in love for their works sake. The work is such as ought in all reason to procure them love, it being of the highest advantage to us.

Eftcem.

8. Secondly, 'tis our duty to value and esteem them, as we see in the text now mentioned; and furely this is most reasonable, if we consider either the nature of their work, or who it is that employs them. The nature of their work is of all others the most excellent. We use to value other professions proportionably to the dignity and worth of the things they deal in. Now furely there is no Merchandize of equal worth with a Soul, and this is their Traffick, rescuing precious Souls from perdition. And if we confider further, who it is that employs them, it yet adds to the reverence due to them. They are Ambassadors for Christ, 2 Cor. 5. 20. and Ambassad fed

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Ambassadors are by the Laws of all Nations Sunday to be used with a respect answerable to the XIV. quality of those that send them. Therefore Christ tells his Disciples, when he sends them out to preach, He that despiseth you dehifeth me, and he that despiseth me despiseth him that fent me, Luke 10.16. It feems there is more depends on the despising of Ministers, than men ordinarily confider, 'tis the despifing of God and Christ both. Let those think of this, who make it their pastime and sport to affront and deride this calling. And let those also, who dare presume to exercise the Offices of it, without being lawfully called to it, which is a most high prefumption; 'tis as if a man of his own head should go, as an Ambassador from his Prince. The Apostle says of the Priests of the Law, which yet are inferior to those of the Gospel, That no man taketh this honour to himself, but he which was called of God, Heb. 5. 4. hall then any man dare to assume this greater honour to himself, that is not called to it? Neither will it suffice to say, they have the inward call of the spirit; for since God hath established an order in the Church, for the admitting men to this Office, they that shall take it upon them without that authority, refift that ordinance, and are but of the number of those thieves and robbers, as our Saviour speaks, John 10. Which come not in by the door. Besides, the sad experience of these times

Sunday times shews, that many who pretend most XIV. to this inward call of the spirit, are called by fome other foirit than that of God, the doctrines they vent, being usually directly contrary to that word of his, on which all true Doctrines must be founded. Such are to be lookt on as those seducers, those false prophets, whereof we are so often warn'd in the Epiftles of the Apostles. And whofoever countenances them, or follows them, partakes with them in their guilt. It is recorded of feroboam, as a crying fir, that he made of the meanest of the people Priests; that is, such as had by Gods institution no right to it: and whoever hearkens to these uncalled preachers, runs into that very fin; for without the encouragement of being followed, they would not long continue in the courfe, and therefore they that give them that encouragement, have much to answer for, and are certainly guilty of the fin of defpiling their true Pastors, when they shall thus let up these false apostles against them. This is a guilt this age is too much concerned in, God in his mercy fortimely convince us of it, as may put a flop to that confusion and impiety, which breaks in fo fast upon us by it.

Mainte-

9. Thirdly, We owe to them maintenance: but of this I have spoken already in the first part of this Book, and shall not here repeat. Fourthly, We owe them obedience.

Obedience.

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Oben shem, faith the Apostle, that have the rale over you, and submit your selves, for they much for your Souls, Heb. 13, 17. This obedience is to be paid them in spiritual things; hat is, whatfoever they out of Gods word hall declare to us to be Gods Commands, these we are diligently to obey remembring that it is not they but God requires it, according to that of Christ, He that heareth you beereth me, Luke 10.6. And this, whether i be delivered by the way of publick preaching, or private exhortation, for in both, fo long as they keep them to the rule, which is Gods word, they are the Messengers of the Lord of Hofts, Mal. 2.7. This obedience the Apostle inforceth from a double motive one aken from their Ministery, another from themselves. They watch, says he, for your Souls, w they that must give an account, that they may do it with joy and not with grief. The people are by their obedience to enable their Pastors to give a comfortable account of their Souls; and it is a most unkind return of all their care and labours to be put to grieve for the ill fuccess of them But then in the second place, tis their own concernment also; they may put their Ministers to the discomfort of seeing all sheir pains cast away, but themselves are like to get little by it, that ( fays the Apostle, Heh. 13.17.) will be unpresitable for now; tis your selves that will finally prove the losers by it, you lose all those glorious rewards, which are +9V-

Sunday XIV. XIV.

are offered, as the crown of this obedience; you get nothing but an addition to your fin and punishment; for as our Saviour tells the Pharifees, if he had not come and spoken to them, they had not had fin, John 15.24. that is, in comparison with what they then had; so certainly they that never had the Gospel preached to them, are much more innocent than they that have heard and resisted it. And for the punishment; what Christ told those to whom he had preached, That it should be more tolerable for Tyre and Sidon, which were heathen Cities, than for them, the same undoubtedly we may conclude for our selves.

Prayers for them. S. Paul every where requires of his spiritual children; thus Eph. 6.7, 8. having commanded prayer for all Saints, he adds, And for me that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel; and so again, Gol. 4.

3. And this remains still a duty to these Spiritual Fathers, to pray for such assistances of Gods spirit to them, as may enable them rightly to discharge that Holy Calling. I shall omit to set down here, what is the duty of Ministers to the people, upon the same consideration, on which I forbare to mention the duty of Magistrates.

Duties to our natural Patents. the fathers of our flesh, as the Apostle calls them, Heb. 12.9. And to these we owe

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weralduries; as first, we owethem reverence summer nd respect; we must behave our selves to- XIV. ards them with all humility & observance, Reverence. smaft not upon any pretence of infirmity in men despise or contemn them, either in outand behavior, or fo much as inwardly in our hearts. If indeed they have infirmities it must keour business to cover & conceal them: like Shem & Japhet, who, while curfed Cham pubthe and disclosed the nakedness of their Father, envered it, Gen. 9.23. & that in fuch a manner too, as even themselves might not behold it. We are as much as may be to keep our felves from looking on those nakednesses of our Parents, which may tempt us to think irreveently of them. This is very contrary to the practice of too many children, who do not onpublish and deride the infirmities of their Parents, but pretend they have those infirmities they have not; there is ordinarily fuch a pride and headiness in youth that they cannot abide to fubrait to the counsels and directions of their Elders, and therefore to hake them off, are willing to have them pass for the effects of dotage, when they are indeed the fruits of fobriety and experience. To such the exhortation of Solomon is very necoffary, Prov. 24. 22. Hearken to thy father that begat thee, and despise not thy mother when be is ald. A multitude of texts more there are in that book to this purpole, which shews that the wifest of men thought it necessary מרוכעם tor

MIV. Parents. But the youth of our age fet upfor wisdom the quite contrary way, and think they then become wits, when they are advanced to the despising the counsel, yea, mocking the persons of their Parents. Let such, if they will not practife the exhortations, yet remember the threatning of the Wise man. Pro. 30, 17. The eyethat mocketh his father and despise to obey his mother, the ravens of the valley shall pick it out, and the young Eagles shall eat it.

Love.

13. A fecond duty we owe to them is Love; we are to bear them a real kindness fuch as may make us heartily defirous of all manner of good to them, and abhor to do any thing that may grieve and disquiet them. This will appear but common gratitude, when 'tis remembred what our parents have done for us, how they were not only the instruments of first bringing us into the world, but also of sustaining and supporting us after; and certainly they that rightly weigh the cares and fears, that go to the bringing up of a child, will judge the love of that child to be but a moderate return for them. This love is to be exprest several ways, first, in all kindness of behaviour, carrying ourselves not only with an awe and respect, but with kindness and affection, and therefore most gladly and readily doingthose things, which may bring joy and comfort to them, and carefully avoiding whatever may grieve

reveand afflict them. Secondly, this love Sunday to be exprest in praying for them. The debt XIV. childs ows to a parent is fo great, that he on never hope himself to discharge it, he is berefore to call in Gods aid, to beg of him, hat he will reward all the good his parents have done for him, by multiplying his bleffor upon them; what shall we then say to hole children that instead of calling to Heaven for bleffings on their parents, ranfack Hell for curses on them, and pour our the blackest execrations against them? This is a thing so horrid, that one would think they needed no perswasion againstit; because none could be so vile as to fall into it; but we see God himself, who best knows mens hearts, law it possible, & therefore laid the heaviest punishment upon it. He that curfeth Father or Mother, let bim die the death, Exod. 21.17. And alas! our daily experience tells us, 'tis not only possible but common, even this of uttering curses. But 'tis to be feared, there is another yet more common, that is, the wishing curies, though fear or shame keep them from peaking our. How many children are there, that either through impatience of the Government or greediness of the possessions of the Parents, have wisht their deaths? But whoever doth fo, let him remember, that how fliely and fairly foever he carry it before men, there is one that fees those secretest wifes of his heart, & in his fight he affuredly passes Burn.

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punday paffes for this hainous offender, a curier of his Parents. And then let it be confidered, that God-hath as well the power of punishing, as of seeing, and therefore since he hath pronounced death to be the reward of that fin. 'tis not unreasonable to expect he may himfelf inflict it; that they who watch for the death of their Parents, may untimely meet with their own. The fifth Commandment promiseth long life as the reward of honouring the Parent, to which 'tis very agreeable that untimely death be the punishment of the contrary, and fure there is nothing more highly contrary to that duty, than this we are now speaking of the curling our Parents.

Obedience.

14. The third duty we owe to them is Obedience; this is not only contained in the fifth Commandment, but expresly injoyned in other places of Scripture, Ephel.6.1. Children obey your Parents in the Lord, for this is right; and again, Col. 3.20. Children obey your Parents in all things, for this is well-pleafing to the Lord. We owe them an obedience in all things, unless where their commands are contrary to the commands of God, for in that case our duty to God must be preferred; and therefore if any parent shall be so wicked, as to require his child to steal, to lie, or to do any unlawful thing, the child then offends not against his duty, though he disobey that command, nay, he must disobey, or else he offends against a higher duty, even that he

ows

we to God his Heavenly Father. Yet when Sunday s thus necessary to refuse obedience, he XIV. ould take care to do it in such a modest, ad respectful manner, that it may appear 'tis onscience only, and not stubbornness moves mtoit. But in case of all lawful commands; that is, when the thing commanded seither good, or not evil, when it hath othing in it contrary to our duty to God, here the child is bound to obey, be the commend in a weightier or lighter matter. How little this duty is regarded is too manifest every where in the world, where Parents generally have their children no longer under command, than they are under the rod; when they are once grown up, they think themselves free from all obedience to them; or if some do continue to pay it, yet let the motive of it be examined, and twill in too many befound only Worldly prudence. They fear to displease their Parents, left they should borten their hands towards them, and fo they shall lose somewhat by it; but how few are they that obey purely upon conscience of duty? This fin of Disobedience to Parents was by the Law of Moses punishable with death, as you may read Deut. 21, 18. but if Parents now adays should proceed so with their children, many might foon make them-

15. But of all the acts of disobedience, that Especially of marrying against the consent of the Parent in their Marriage.

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Samon is one of the highest. Children are so much the goods, the Possessions of their Parent that they cannot, without a kind of the give away themselves without the allowance of those that have the right in them; and therefore we fee under the Law, the Maid that had made any vow, was not suffered to perform it, without the confent of the Parent, Numb. 30. 5. The right of the Parent was thought of force enough to cancel and make void the Obligation, even of a vow, and therefore furely it ought to be formuch confidered by us as to keep us from his king any fuch, whereby that right is in fringed.

Ministring to their mants\_

16. A fourth duty to the Parent, is to affile and minister to them in all their wants of what kind foever, whether weakness and fickness of body, decayedness of understand ing, or poverty and lowners in estate; in all these the child is bound, according to his ability to relieve & affift them: for the two for mer, weakness of body, & infirmity of mind, none can doubt of the duty, when they remember how every child did in his infancy receive the very fame benefit from the Parents; the child had then no ftrength to fup port, no understanding to guide it felf; the care of the Parents was fain to supply both these to it, and therefore in common gratitude, whenever either of these becomes the Parents case, as sometimes by great age, of fome

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hme accident both do, the child is to per- Sunday orn the same offices back again to them. As XIV. or that of Relieving their poverty, there is wery same Obligation to that with the firmer, it being but just to fustain thy Parent sho has formerly sustained thee bur beides this, Christ himself teacheth us, that his is contained within the precept of homucing their Parents: for when Mark 7.13. dadcuses the Pharisees of rejecting the Commendment of God, to cleave to their own tradihe instances in this particular conerning the relieving of Parents, whereby ismanifest that this is a part of that duty which is enjoyned in the fifth Commandment, as you may fee at large in the Text, and such a duty it is, that no pretence can bolve, or acquit us of it. How then shall those answer it, that deny relief to their poor Parents, that cannot part with their own exceffes and superfluities, which are indeed their fins, to fatisfie the necessities of those whom they owe their being? Nay, some there are yet worse, who out of pride scorn wown their Parents in their poverty: thus toften happens, when the Child is advancotto dignity or wealth, they think it a dif-Paragement to them to look on their Parents that remain in a low condition, it being the betraying, as they think, to the world the meanness of their birth, and so the poor Parent fares the worle for the prosperity of and it his

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XIV.

Summay his child. This is fuch a pride and unnatural. ness together, as will furely find a sharp vengeance from God; for if Solomon observe of Pride alone, that it is the forerunner of defruction, Prov. 16. 18. we may much rather conclude fo of it, when it is thus accompanied.

Duty to be paid even to the worft of Parents.

- 17. To this that hath been faid of the duty of Children to their Parents, I shall add only this: that no unkindness, no fault of the Parent, can acquir the child of this duty; but as S. Peter tells fervants, 1 Pet. 2, 18. that they must be subject, not only to the good and gentle Masters, but also to the froward; fo certainly it belongs to children to perform duty, not only to the kind and vertuous; but even to the harshest, and wickedst Parent. For though the gratitude due to a kind Parent, be a very forcible motive to make the child pay his duty, yet that is not the only nor chiefest ground of it; that is laid in the Command of God, who requires us thus to honour our Parents, and therefore though we should suppose a Parent so unnatural, as never to have done any thing to oblige the child ( which can hardly be imagined ) yet still the Command of God continues in force, and we are in conscience of that, to perform that duty to our Parents, though none of the other tye of gratitude should lye on us.

Duty of Parents to Children.

But as this is due from the child to the Parents, so on the other side there are other things

mings also due from the Parents to the Sunday Child, and that throughout the several states XIV. nd Ages of it: 88 lo unament de ant or men

18. First, There is the care of nourishing To nourish and fultaining it, which begins from the thent. ery birth, and continue a duty from the

Parent, till the child be able to performit to himself; this is a duty which nature teaches; wen the favage beafts have a great care and underness in nourishing their young, and herefore may serve to reproach & condemn all Parents, who shall be so unnatural as to neglect this. I shall not here enter into the question, Whether the Mother be obliged ugive the child its first nourishment, by giving is Suck her felf, because twill not be possible waffirm universally in the Case, there being many circumstances, which may after it, and make it not only lawful, but best not to doit: all I shall fay, is, that where no impediment of fickness, weakness, or the like does happen, 'tis furely best for the Mother her felf to perform this office, there being many advantages to the Child by it, which a good Mother ought so far to consider, as not to fell them to her own floth, or nicenels, or any

ing themselves unjustifiable. But besides this first care, which belongs Bring them to the body of the child, there is another, to Bapwhich

such unworthy motive; for where such only are the grounds of forbearing it, they will never be able to justifie the omission, they be-

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sounday which should begin near as early, which belongs to their Souls, and that is the bringing them to the Sacrament of Baptism, thereby to procure them an early right to all those precious advantages, which that Sacrament conveighs to them. This is a duty the Parents ought not to delay, it being most reasonable. that they who have been infruments to conveigh the stain and pollution of fin to the poor Infant, should be very earnest and industrious to have it washt off, as foon as may be: Besides, the life of so tender a creature is but a blaft, and many times gone ina moment; and though we are not to despair of Gods mercy to those poor children, who dye without Baptism, yet surely those Parents commit a great fault by whose neglect it is that they want it.

Educate them.

Secondly, The Parents must provide for the education of the child; they must, as Solomon Speaks, Prov. 22. 6. Train up the child in the way be fould go. As foon therefore as children come to the use of reason, they are to be instructed, and that first in those things which concern their eternal well-being, they are by little and little to be taught all those things which God hath commanded them as their duty to perform; as also what glorious rewards he hath provided for them, if they do it, and what grievous and eternal punishments, if they do it not. These things ought as early as is possible, to be instilled

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into the minds of children, which ( like new sunday reflets) do usually keep the favour of that XIV. which is first put into them; and therefore it nearly concerns all Parents to look they be at felt thus feafoned with Vertue and Religion. Dissure if this be neglected, there is one ready at hand to fill them with the contrary: the Devil will be diligent enough to inftil into them all wickedness and vice, even from . their cradles; and there being also in all our ntures fo much the greater aptness to evil, than to good, there is need of great care and watchfulness to prevent those endeavours of that enemy of Souls, which can no way be, but by possessing them at first with good things, breeding in them a love to vertue, and a haired of vice; that so when the temprations come they may be armed against them. This furely is above all things the duty of Parents to look after, and the neglect of iris a horrible cruelty; we justly look upon those Parents, as most unnatural wretches, that take away the life of their child; but alas! that is mercy and tenderness, compared to this of neglecting his education, for by that he ruines his Soul, makes him miserable eternally; and God knows, multitudes of such cruel Parents there are in the world, that thus give up their children to be possest by the Devil, for want of an early acquainting them with the ways of God; nay indeed, how few there are that do X 2

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Sunday do conscionably perform this duty, is too apparent by the strange rudeness and ignorance that is generally among youth; the children of those who call themselves Christians, being frequently as ignorant of God and Christ as the meerest Heathens. But whoever they are that thus neglect this great duty, let them know that it is not only a fearful misery they bring upon their poor children, but also a horrible guilt upon themselves. For as God fays to the careless watchman, Ezek. 3. 18. That if any soul perift by his negligence, that foul shall be required at his hands; so surely will it fare with all Parents who have this office of watchmen intrusted to them by God over their own children. A second part of education is the bringing them up to some employment, busying them in some honest exercise, whereby they may avoid that great fnare of the Devil, Idleness: and also be taught some useful Art or Trade, whereby when they come to age, they may become profitable to the Commonwealth, and able to get an honest living to themselves.

Aleans towards the education of Children.

20. To this great duty of Educating of Children there is required as means, first, Encouragement; fecondly, Correction. Encouragement is first to be tried, we should endeavour to make children in love with duty, by offering them rewards and invitations, and whenever they do well, take notice of it, and encourage them to go on. It is

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mill course some Parents hold, who think sunday they must never appear to their children but XIV. with a face of fowreness and austerity; this feers to be that which S. Paul forewarns Parents of, when he bids fathers not to proweke their children to wrath, Col. 3. 21. To be sharsh and unkind to them, when they do well, as if they do ill, is the way to provoke them; and then the Apostle tells us in the ame verse, what will be the issue of it, they will be discouraged, they will have no heart to go on in any good course, when the Parent affords them no countenance. The second means is correction, and this becomes seasonable, when the former will do no good, when all fair means, perswasions, and encouragements prevail not, then there is a necessity of using sharper; and let that be first tried in words, I mean not by railing and foul language, but in sober, yet sharp reproof; but if that fail too, then proceed to blows; and in this case, as Solomon says, He that pareth his rod hateth his Son, Prov. 13.24. 'tis a cruel fondness, that to spare a few stripes at present, will adventure him to those sad mischiefs, which commonly befal the child that is left to himself. But then this correction must be given in such a manner, as may be likely to do good; to which purpose it must first be given timely; the child must not be fuffered to run on in any ill, till it hath got a habit, and a stubbornness too. This is a great

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Senday great error in many Parents, they will let XIV. their children alone for divers years, to do what they lift, permit them to lie, to feal, without ever fo much as rebuking them. nay, perhaps please themselves to see the witty shifts of the child, and think it matters not what they do while they are little: but alas! all that while the vice gets root, and that many times so deep an one, that all they can do afterwards, whether by words or blows, can never pluck it up. Secondly, Correction must be moderate, not exceeding the quality of the fault, nor the tenderness of the child. Thirdly, it must not be given in rage, if it be, it will not only be in danger of being immoderate, but it will lose its effects upon the child, who will think he is corrected, not because he has done a fault, but because his Parent is angry, and so will rather blame the Parent than himself; whereas on the contrary, care should be taken to make the child as sensible of the fault, as of the smart, without which he will never be throughly amended.

The Parent to watch over their Souls even when they are grown Mp.

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21. Thirdly, after children are grown up, and are past the age of education, there are yet other offices for the Parent to perform to them; the Parent is still to watch over them, in respect of their souls, to observe how they practife those precepts which are given them in their education, and accordingly to exhort, incourage, or reprove as they 22.So find occasion.

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22. So also for their outward estate, they Sunday areto put them into some course of living in XIV. the world; if God have bleft the Parent To provide with wealth, according to what he hath, subsilence. he must distribute to his children, remembring that fince he was the inftrument of bringing them into the world, he is, according to his ability, to provide for their comfortable living in it; they are therefore to be lookt on as very unnatural Parents, who, fo they may have enough to fpend in their own riots and excess, care not what becomes of their children, never think of providing for them. Another fault is usual among Parents in this business; they defer all the provisions for them, till themselves be dead, heap up, perhaps, great matters for them against that time, but in the mean time afford them not fuch a competency, as may enable them to live in the world. There are several mischiefs come from this: First, it lessens the childs affection to his Parent, nay, fometimes it proceeds fo far, as to make him wish his death: which though it be such a fault, as no temptation can excuse in a child, yet'tis also a great fault in a Parent, to give that temptation. Secondly, it puts the child upon shifts and tricks, many times dishonest ones, to supply his necessities; this is, I doubt not, a common effect of it, the hardness of Parents has often put men upon very unlawful courses, which when they are once acquain-CURICS X 4

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sunday acquainted with, perhaps they never leave, though the first occasion cease; and therefore Parents ought to beware how they run them upon those hazards. Besides, the Parent loses that contentment, which he might have in feeing his children live prosperously and comfortably, which none but an arrant Earthworm would exchange for the vain imaginary pleasure of having money in his chest. But in this business of providing for children, there is yet another thing to be heeded, and that is, that the Parent get that wealth honeftly, which he makes their portion; else 'is very far from being a provision: there is such a curse goes along with an ill gotten estate, that he that leaves such a one to his child, doth but cheat and deceive him, makes him believe he has left him wealth, but has withal put such a canker in the bowels of it, that is fure to eat it out. This is so common an obfervation, that I need fay nothing to confirm the truth of it; would God it were as generally laid to heart, as it feems to be generally taken notice of: Then furely Parents would not account it a reasonable motive to unjust dealing, that they may thereby provide for their children, for this is not a way of providing for them; nay, 'tis the way to spoil them of whatever they have lawfully gathered for them; the least mire of unlawful gain being of the mature of leaven, which fowres the whole lump, bringing down curles

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curfes upon all a man possesseth. Let all Pa- Sunday rents therefore satisfie themselves with such XIV. provisions for their children, as God shall enable them honeftly to make, affuring themfelves how little foever it be, 'tis a better portion than the greatest wealth unjustly gotten; according to that of Solomon, Prov. 16.8. Better is a little with righteou [nest, than great revenue without right.

23. A fourth thing the Parent ows to the To give child is Good Example, he is not only to fet them good him rules of vertue and godliness, but he example. must himself give him a pattern in his own practice; we see the force of example is infinitely beyond that of precept, especially where the person is one to whom we bear a reverence, or with whom we have a continual conversation; both which usually meet in a Parent. It is therefore a most necessary care in all Parents to behave themfelves so before their children, that their example may be a means of winning them to vertue. But alas! this age affords little of this care, nay, so far 'tis from it, that there are none more frequently the instruments of corrupting children, than their own Parents. And indeed how can it be otherwise! While men give themselves liberty to all wickedness, 'tis not to be hoped, but that the children which observe it, will imitate it; the child that fees his Father drunk, will furely think he may be fo too,

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company well as his father. So he that hears him (wear, XIV. will do the like, and fo for all other vices; and if any Parent that is thus wicked himfelf should happen to have so much more care of his childs Soul than his own, as to forbid him the things which himself practifes, or correct him for the doing them; 'tis certain the child will account this a great injustice in his father, to punish him for that which himfelf freely does, and fo he is never likely to be wrought upon by it. This confideration lays a most strict tie upon all Parents to live Christianly, for otherwise they do not only hazard their own Souls, but those of their children also, and as it were, purchase an estate of inheritance in Hell.

To blefs

24. A fifth duty of Parents is bleffing their children; the way of doing that is double, first, by their prayer; they are by daily and earnest prayers to commend them to Gods protection and bleffing, both for their spiritual and temporal estate; and secondly, by their piety; they are to be such persons themfelves as that a bleffing may descend from them upon their posterity. This is often promised in Scripture to Godly men, that their feed shall be bleffed. Thus in the fecond Commandment, God promises to shew mercy to the thousandth generation of them that love him and keep his Commandments. And it is very observable in the fews, that though they were a stiff-necked generation, and had very

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rievously provoked God, yet the godliness Suman of their forefathers, Abraham, Isaac and Fa- XIV. b,did many times move God to fave them from destruction; on the other side, we see that even good men have fared the worfe for the iniquities of their fathers; thus when bliah had destroyed Idolatry, restored Gods hervice, and done good beyond all the Kings that were before him, yet there was an old arrear of Manasseh his Grandfather, which all this piety of his would not blot out, but he resolves to cast Judah also out of his sight, as you may read at large, 2 Kings 23. If therefore Parents have any bowels, any kindness towards their children, any real defire of their prosperity, let them take care by their own godly life to entail a bleffing upon them.

25. Sixthly, Parents must take heed, that To give no they use their power over their children with unreasonequity and moderation, not to oppress them able comwith Unreasonable Commands, only to exercise their own authority, but in all things of weight to confider the real good of their children, and to press them to nothing, which may not confift with that. This is a rule whereof Parents may often have use, but in none greater than in the business of marrying their children, wherein many that otherwise are good Parents, have been to blame; when out of an eagerness of bestowing them wealthily, they force them to marry utterly against their

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Symbay their own inclinations, which is a great ty-XIV. ranny, and that which frequently betrays them to a multitude of mischiefs, such as all the wealth in the world cannot repair. There are two things which Parents ought especially to consider in the matching their children; the first, how they may live Christianly; and to that purpose to chuse a vertuous and pious person to link them with; the second is, how they may live chearfully and comfortably in this world; and to that end, though a competency of estate may be necessary to be regarded, yet surely abundance is no way requifite, and therefore that should not be too vehemently fought after; that which much more tends to the happiness of that state, is the mutual kindness and liking of the parties, without which marriage is of all other the most uncomfortable condition, and therefore no Parent ought to thrust a child into it. I have now done with the first fort of Relation, that of a Parent.

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## SUNDAY XV.

Sunday XV.

Of duty to our Brethren, and Relations, Husband, Wife, Friends, Masters, Servants.

HE second fort of Relation is Dues to Sect. I. that of a Brother, now bro- Brethren. therhood may be twofold, either natural, or spiritual; the latter may in the largest extent contain under it all mankind, all that partake of the sme nature; but I shall not consider it so in this place, having already mentioned those general duties which belong to all as such. I now speak of that natural brotherhood that Natural. is between those that are the children of the same immediate parent; and the duty of these isto have united hearts and affections: this nature points out to them, they partaking in amore especial manner of each others subflance, and therefore ought to have the greatest tenderness and kindness, each to other; thus we see Abraham makes it an argument, why there should be no contention between him

and Lot, because they were brethren, Gen. 13.8. And though by brethren there is meant only cousins, yet that helps the more strongly to conclude that this nearer relation is in reason to be a greater bar tostrife, as also that this kindness is in some degree to be extended

to all that have any nearness of bloud to us. 2. This

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XV.

The necessity of Love among
Bretbren.

2. This Kindness and Love between Brethren and Sifters ought to be very firmly grounded in their hearts; if it be not, they will be of all others in most danger of difagreeing; for the continual conversation that is amongst them whilest they are at home in the fathers house, will be apt to minister fome occasion of jar. Besides, the equality that is among them in respect of birth, often makes them inclinable to envy each other, when one is in any respect advanced above the other. Thus we fee Josephs brethren envied him, because he had most of his fathers love, and Rachel envied her lifter Leah, because she was fruitful; therefore for the preventing of fuch temptations, let all who have brethren and fifters, possess their mind with a great and real kindness to them, look on them as parts of themselves, and then they will never think fit either to quarrel with them, or to envy them any advantage, any more than one part of the body does another of the same body, but will strive to advance and help forward the good of each other.

Spiritual brotherbood. 3. The second kind of Brotherhood is spiritual; that contains all those who profess the same Faith with us: the Church in our Baptism becomes a mother to each baptized person; and then surely, they that have the relation of children to her, must have also the relation of brethren to each other; and to this sort of brethren also we owe a great deal

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of tenderness and affection; the spiritual Sunday bond of Religion should of all others the most XV. closely unite our hearts. This is the Brotherhood which S. Peter exhorts us to love. Pet.2.17. And to it we are in an especial manner bound to do all good offices, Do good, with the Apostle, to all, but especially to them that are of the housbold of Faith, Gal. 6. 10. Our compassions are to be most melting towards them of all others, in all their needs; Christ tells us, that who soever gives but a cap of cold water to any in the name of a Disciple, hal not lose his remard, Matt. 10.42. From whence we may affure our felves that this peculiar love to Christians as Christians, is very acceptable in his fight. The in the war

4. Several duties there are required of us our duty to these brethren; one principal, is the hold-communica ing Communion with them, and that first with these in Doctrine; we are constantly to continue breibren. in the belief and profession of all those neceslary truths, by which we may be mark'd out ssfollowers and Disciples of Christ. This is that faith which S. Jude speaks of, which was once delivered to the Saints, Jude 3. by keeping whereof we continue still united to this spiritual brotherhood, in respect of proleftion, which we must constantly do, what forms and perfecutions soever attendit, according to the exhortation of the Apostle, Heb. 10.22. Let us hold fast the profession of our faith without wavering. Secondly, we are alfo,

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Sunday also, as opportunity serves, to communicate with them in all holy offices; we must be diligent in frequenting the affemblies of the Saints, which is as it were the badge of our profession, and therefore he that willingly withdraws himfelffrom thefe, gives ground to suspect he will be apt to renounce the other alfo. But these parts of communion we find strictly maintained by the first Chri-Stians, Ads 2. 24. They continued stedfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in prayers. They continued, and that stedfastly, they were not frighted from it by any persecutions, though that were a time wherein they were tried with the sharpest sufferings; which may teach us that it is not the danger that attends this duty, can acquit us of it.

with their

5. Secondly, We are to bear with the infirmities of our Christian brethren, accor-Infirmities, ding to the advice of S. Paul, Rom. 15.1. We that are from ought to bear the infirmities of the weak. If one that holds all necessary Christian truths, happen yet to be in some error, we are not for this, either to forfake his communion, or despise his person. This S. Paul teaches us in the case of that weak brother, Who by error made a caustes scruple about meats, Rom. 14. where he bids the stronger Christians, that is, those who being better instructed, discerned him to be in an error, yet to receive him nevertheless, and

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not to despise him; as on the other side, he Sunday hids that weak one not to judge the strong-. The leffer differences in opinion must be born with on both fides, and must not in the least abate our brotherly charity towards each other.

6. Thirdly, we are to endeavour the re- To restore floring of any fallen brother, that is, to bring them after him to repentance, after he hath fallen into falls. any fin. Thus S. Paul commands the Galatians, that they should restore him that was wertaken in a fault, considering themselves less they were also tempted. We are not to look on him as a cast-away, to give him over as utterly desperate, neither are we to mumph over him, in respect of our own innocence, like the proud Pharisee over the poor Publican, Luke 18. 11. but we are meekly to endeavour his recovery, remembring that our own frailty is such, that we are not fecure from the like falls.

7. Fourthly, We are to have a Sympathy To Sympaand fellow-feeling with these brethren, to be thire with nearly toucht with whatfoever befals them, either as they are confidered in fociety or in fingle persons. In society first, and so they make up a Church; and that either the universal, which is made up of all Believers throughout the world, or any particular Church, which is made up of all the believers in that particular Nation; and whatever happens to either of these, either the whole

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Sunday whole Church in general, or any such fingle XV. part of it, especially that whereof our selves are members, we are to be much affected and moved with it, to rejoyce in all the profperities, and to mourn and bewail all the breaches and desolations thereof, and daily and earnestly to pray with David, Pfal, 51.18.0 be favourable and gracious unto Sion, build thou the walls of Jerusalem; and that especially when we see her in distress and perfecution. Who oever is not thus toucht with the condition of the Church, is not to be look'd on as a living member of it; for as in the natural body every member is concerned in the prosperity of the whole, so certainly 'tis here: It was the observation of the Plalmist, that Gods servants think upon the stones of Sion, and pity to see her in the dust, Pfal. 102.14. and furely all his fervants are still of the same temper, cannot look on the ruines and defolations of the Church, without the greatest forrow and lamentation. Secondly, we are to have this fellow-feeling with our brethren, considered as single persons; We are to account our felves concerned in every particular Christian, so as to partake with him in all his occasions either of joy or forrow. Thus the Apostle exhorts, Ram. 12.14. Rejayce with them that rejoyce, weep with them

that weep: And again, I Cor. 12. under the fimilitude of the natural body he urges this duty, Whether one member suffer, all the mem-

bers

bers suffer with it; or one member be honoured, Sunday Wthe members rejoyce with it. All thefe feveral effects of love, we owe to these spiritual brechren And this love is thet, which Christ harb made the badge of his Disciples, John 12. 75 B1 this (ball all men know that ye are my Disciples, if ne have love one to another; fo that if we mean not to cast off discipleshipto Christ, we must not forfake this love of the brethren. 8. The third relation is that between The wife Husband and Wife; This is yet much nearer ows to the than either of the former, as appears by that Husband Text, Enbef. 5. 31. Aman (ball leave Father and Mother, and cleave to his Wife, and they mo fall be one flesh. Several duties there are owing from one of these persons to the other: and first for the Wife, she ows Obedience. This is commanded by the Apostle, Cal 3. 18. Wives submit your selves to your own busbands, wit is fit in the Lord. They are so render obedience to their Husbands in the Lordithat is, in all la wful commands, for other wife tis here, as in the case of all other superiors; God must be obeyed rather than man, and the Wife must not upon her Husbands command do any thing which is forbidden by God. But in all things which do not erofs fome command of Gods, this precept is of force, and will ferve to condemn the peevilh stubbornness of many wives who resist the lawful commands of their husband, only because they are impatient of this duty of fub-

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current Subjection, which God himself requires of them? But it may here be asked, What if the husband command fomething, which though it be not unlawful, is yet very inconvenient and impredent, must the wife submir to fuch a command ? To this lanswer, that it will be no disobedience in her, but duty, calmly and mildly to shew him the inconveniences thereof and to perswade himto retract that command; but in cale the cannot win him to it by fair intreaties, the must neithet very tharp language, nor yet finally refuse to obey nothing but the unlawfulness of the command being fufficient warrant for that. Secondly, The wife ows Fidelity to the husband, and that of two forts; first, that of the bed the must keep her self pure and chast from all strange embraces, & therefore must not formuch as give an ear to any that would allure her, but with the greatest abhorrence roject all motions of that fort, and never give any man that has once made fuch a motion to her, the least opportunity to make a second. Secondly, She owshim likewife Fidelity in the managing thole worldly affairs he commirs to her, the must order them to, as may be most to her husbands advantage; and not by deceiving and couzening of him employ his goods to fuch uses as he allows not of.

Fidelity.

Love.

to. Thirdly, Sheows him Love, and together with that all friendliness & kindness of conversation: she is to endeavour to bring him

him as much affiftance, and comfort of life, Sunday as is possible, that so she may answer that frecial end of the womans creation, the being a help to her husband, Gen. 2. 13. and this in all conditions, whether health or fickness, wealth or poverty, whatfocker estate God by his providence shall cast him . into, the must be as much of comfort and support to him as she can. To this all sullenness and harshness, all brawling and unquietness is directly contrary, for that makes the wife the burden and plague of the man, in-flead of a help and comfort: And fure if it be a fault to behave ones felf fo to any person, as hath already been shewed, how great must it be to do so to him, to whom the greatell kindness and affection is owing?

11. Nor let such wives think that any The faults faults, or provocations of the husband can of the husjustifie their frowardness; for they will not, band aceither in respect of religion or discretion. Not from these in Religion, for where God has absolutely duties. commanded a duty to be paid, 'tis not any unworthiness of the person can excuse from it; nor indifcretion, for the worse a husband is, the more need there is for the wife to carry her felf with that gentleness and sweetness, that may be most likely to win him. This is the advice S. Peter gave the wives of his time, I Pet. 3. I. Likewise ye wives be in subjection to your own husbands, that if any obey not the mord, they may without the word be won

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Sumbay XV.

by the tonversation of the wives. It feems the good behaviour of the wives was thought a powerful means to win men from Heathe nism to Christianity; and sure it might now adays have some good effects, if women would have but the patience to try it: At the least, 'twould have this, that it would keep some tolerable quiet in Families, whereas on the other fide, the ill fruits of the wives unquierness are so notorious, that there are few neighbourhoods, but can give forme instance of it. How many men are there, that to avoid the noise of a froward wife, have fallen to company-keeping, and by that to drunkenness, poverty, and a multitude of mischiefs? Let all wives therefore beware of administring that remptation. But whenever there happens any thing, which, in kindness to her husband, she is to admonish him of, let it be with that softness and mildness, that it may appear 'tis love, and not anger that makes her speak.

The Husbandows to the wife love

feveral duties; there is first Love, which S. Paul requires to be very tender and compassionate towards the wise, as appears by the similitudes he useth in that matter, Eph. 5. The one, that of the love a man bears to his natural body. Noman, says he, Verse 29. ever hateth his own flesh, but nourisheth it, and cherisheth it. The other love is that Christ bears to his Church; which is far greater,

werse 23. both which he fets as patterns of summar this love of Husbands towards their Wives, This utterly forbids all harshness and roughness to them; men are to use them as parts of themselves, to love them as their own bodies, and therefore to do nothing that may be hurtful and grievous to them, no more than they would cut and gash their own fesh. Let those husbands that tyrannize over their wives, that scarce use them like humane creatures, consider whether that be to love them as their own bodies.

13. A second duty of the Husband, is nefs. Faithfulness to the bed. This is by God as well required of the husband, as the wife; and though the world do feem to look on the breach of this duty with less abhorrence in the husband, yet fure before that just Judge, the offence will appear no less on the mans fide, than the womans. This is certain, 'tis in both a breach of the vow made to each other at their Marriage, and so besides the uncleanness, a down-right perjury, and those differences in the case, which seem to cast the scale, are rather in respect of civil and worldly confideration, than merely of the fin.

14. A third part of the Husband is to sitainte. maintain and provide for the Wife. He is to nance. let her partake with him in those outward good things, where with God hath bleft him, and neither by niggardliness debar her of what is fit for her, nor yet by unthriftiness

Faithful.

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Sunday fo waste his goods, that he shall become un-XV. able to support her. This is certainly the duty of the Husband, who being as hath been faid, to account his wife as a part of his own body, must have the very same care to sustain her, that he hath for himself. this is not so to be understood, as to excuse the wife from her part of labour and industry, when that is requisite, it being unreafonable the husband should toil to maintain

the wife in idleness.

Inftructi-0%.

15. Fourthly, The Husband is to inftruct the wife, in the things which concern her eternal welfare, if she be ignorant of them. Thus S. Paul bids the wives learn of their husbands at home, 1 Cor. 14. 36. which supposes that the husband is to teach her. Indeed it belongs to every Master of a Family to endeavour that all under his charge be taught all necessary things of this kind, and then fure more especially his wife, who is so much nearer to him than all the rest. This should make men careful to get knowledge themfelves, that fothey may be able to perform this duty they owe to others.

16. Laftly, Husbands and Wives are muand Wives tually to pray for each other, to beg all blefmutually to fings from God both spiritual and temporal, and to endeavour all they can to do all good to one another, especially all good to each others Souls, by ftirring up to the performance of duty, and diffwading and drawing

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Husbands pray for, and affift eachother in all good.

back from all fin, and by being like true Sunday voke-fellows, helpful and affiftant to each XV. other in the doing of all forts of good, both to their own family and all others within their reach. This is of all other the truest and most valuable love. Nay, indeed, how can it be faid they do love at all, who contentedly let each other run on in a course that will bring them to eternal misery? And if the love of Husbands and Wives were thus grounded in vertue and Religion, 'twould make their lives a kind of Heaven on earth; rwould prevent all those contentions and brawlings, fo common among them, which are the great plagues of Families, and the lesser Hell in passage to the greater; and truly where it is not thus founded, there is little comfort to be expected in marriage.

17. It should therefore be the care of every The vertue one that means to enter upon that state to of the perconsider advisedly before-hand, and to chuse chief confuch a person with whom they may have sideration this spiritual friendship, that is, such a one as in Martruly fears God. There are many false ends of Marriage lookt upon in the world: fome marry for Wealth, others for Beauty, and generally they are only worldly respects that are at all confidered; but certainly he that would marry as he ought, should contrive to make his Marriage useful to those better ends of serving God, and saving his own Soul; at least he must be sure it be no hindrance to them,

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XV. person chosen is more conducing than all the wealth in the world, though I deny not, but that a competency of that may likewise be considered.

Unlawful Marriages.

18. But above all things let all take heed, that they make not such marriages, as may not only be ill in their effects, but are actual fins at the time; fuch are the marriages of those that were formerly promised to some other, in which case 'tis sure they rightly belong to those, to whom they past the first promile; and then for any other to marry them, during the life of that perion, is to take the husband or wife of that other, which is direct adultery, as S. Panttells us, Rom. 7. 3. The like unlawfulness there is also in the marriage of those, who are within those degrees of kindred forbidden by God, the particulars whereof are fet down in the 18, and 20. of Levit. and whoever marries any that is within any of those degrees of nearness, either to himself, or to his deceased wife, which is as bad, commits that great fin of Incest, and so long as he continues to live with such his unlawful wife, remains in that fearful guile. This wariness in the choice of the person to be married, would prevent many fad effects, which we daily fee follow fuch rash or unlawful matches. It were well therefore if people would look on marriage, as our Church 北京

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church advices, as a thing not to be under wunder then lightly, unadvisedly, or wantonly, to sainformens carnal lusts and appetites; but reveunity, discreeely, advisedly, soberly, and in the fear of God; and in fo doing, no doubts bleffing would follow, which otherwise here is little ground to expect. I have now done with this Relation between Husband Me Wife.

The next is that setween Friends 3 Friendship; this relation if it be rightly founded, wof great nearness and usefulness; but there is none more generally mistaken in the world; men usually call them their friends, with whom they have an intimacy and fremency of conversation, though that intimacy be indeed nothing but an agreement and combination in fin. The Drunkard thinks him his friend that will keep him company; the deceitful person, him that will aid him in his cheats; the proud man, him that will flatter him; And for generally in all vices, they are look'd on as friends that advance and further us in them. But God knows this is far from friendship; such a friend as this, the Devil himself is in the highest degree, who is never backward in such offices. The true friendship is that of a direct contrary making; 'tis a concurrence and agreement in vertue, not in vice: in short, a true friend loves his friend so, that he is very zealous of his good; and certainly he

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company he that is really fo, will never be the instru-XV. ment of bringing him to the greatest evil.

The general duty of a friend then must be resolved to be the industrious pursuit of his

friends real advantages, in which there are a milleline to

several particulars contained.

Faithfulnefs.

Its duties.

20. As first, faithfulness in all trust committed to him by his friend, whether that of goods or fecret he that betrays the truft of a friend in either is by all men lookt upon with abhorrence, it being one of the highest falsenesses and treacheries, and for such treacherous wounds the Wife man tells us, Every friend will depart, Ecclus. 22.22.

Affiftance.

21. Secondly, 'tis the duty of a Friend to be affifting to his friend in all his outward needs; to counsel him when he wants advice; to chear him when he needs comfort; to give him when he wants relief; and to enderyour his rescue out of any trouble or danger. An admirable example we have of this friendship in Jonathan to David, he loved him as his own foul, and we fee he not only contrives for his fafety when he was in danger, but runs hazards himself to rescue and deliver his friend, draws his fathers anger upon him, to turn it from David, as you may read at large, I Sam. 20.

Admonition.

22. The third and highest duty of a friend is to be aiding and affifting to the foul of his friend, to endeavour to advance that in piety and vertue, by all means within his power,

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mexhortations and incouragements to all Sunday ercue, by earnest and vehement disswasions in all fin, and not only thus in general, but papplying to his particular wants, especily by plain and friendly reproofs, where he mows or reasonably believes there is any full committed. This is of all others the most peculiar duty of a friend, it being inded that which none else is qualified for. Such an un willingness there is in most men whear of their faults, that those that underare that work, had need have a great prepossession of their hearts, to make them pament of it. Nay, it is so generally acknowedged to be the proper work of a friend, that fhe omit it, he berrays the offender into lecurity; his not reproving will be apt to make the other think he does nothing worthy of reproof, and so he tacitly acts that basest part of a flatterer, sooths and cherishwhim in his fin; when yet farther it is considered how great need all men have at time or other of being admonished, twill appear most unfriendly, yea, a cruel thing to omit it. We have that natural partiality to our selves that we cannot so readily discern our own miscarriages, as we do other mens, and therefore 'tis very necessary they should sometimes be shewed us by those, who see them more clearly; and the doing this at the first may prevent the multiplying ofmore: whereas if we be suffered to go unre-

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country unreproved, it often comes to fuch a habit. that reproofs will do no good. And then how shall that person be able to answer it either to God or himself, that has by his silence be trayed his friend to this greatest mischies Tis the expression of God himself speaking of a friend, Thy friend which is as thine own foul, Deut. 13.6. And fure we should in this respect account our friends as our own fouls. by having the same jealous tenderness and watchfulness over their fouls, which we ought to have of our own. It will therefore be very fit for all that have entred any frid friendship, to make this one special article in the agreement, that they shall mutually admonish and reprove each other; by which means it will become fuch an avowed part of their friendship, that it can never be mistaken by the reproved party for cenforious ness or unkindness.

Prayer.

23. Fourthly, to these several parts of kindnessmust be added that of Prayer; we must not only assist our friends, our selves, in what we can, but we must call in the Almighties aid to them, recommending them earnestly to God for all his bleftings, both temporal and spiritual.

Constancy.

24. Laftly, we must be constant in our friendships, and not out of a lightness of humour grow weary of a friend, only because we have had him long. This is great injustice to him, who, if he have behaved himself

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himself well, ought the more to be valued, Sunday hy how much the longer he has continued XV. odo fo: And it is great folly in our felves, for it is the casting away the greatest treasure of humane life, for such certainly is a tried friend. The wifest of men gives warning ofit, Prov. 27.16. Thine own friend, and thy subers friend for sake not. Nay, farther, 'tis not every light offence of a friend, that hould make thee renounce his friendship, there must be some allowance made to the infirmities of men, and if thou hast occasion to pardon him somewhat to day, perhaps thou mayest give him opportunity to requite thee to morrow; therefore nothing but unwithfulness, or incorrigible vice should break this band.

25. The last relation is that between Ma- screents fters and Servants, both which owe duty to one totheir each other. That of the Servant is first obe- obedience. dience to all lawful commands; this is expresly required by the Apostle, Epbes. 6.6. Servants obey in all things your Masters, &c. And this obedience must not be a grumbling and unwilling one, but ready and chearful, as he there proceeds to exhort, Verse 7. mith good will doing fervice; and to help them herein, they are to consider, that it is to the Lord, and not unto men. God has commanded servants thus to obey their Masters; and therefore the obedience they pay is to God which may well make them doit chearfully,

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XV. be, especially if what the Apostle farther urgeth, Verse 8. be considered, That there is a reward to be expected from God for it.

Fidelity.

26. The second duty of the Servant is faithfulness, and that may be of two forts; one as apposed to eye-service, the other to purloining or defrauding. The first part of fairhfulness is the doing of all true service to his Master, not only when his eye is over him, and he expects punishment for the omission, but at all times, even when his Master is not likely to discern his failing; and that servant that doth not make conscience of this, is far from being a faithful fervant, this eye-service being by the Apostle fer opposite to that fingleness of heart, which he requires of servants, Eph.6.5. The second fort of faithfulness consists in the honest managery of all things intrufted to him by his Master, the not wasting his goods (as the unjust Sreward was accused to have done, Luke 16.) whether by careless embezelling of them, or by converting any of them to his own use without the allowance of his Master. This latter is that purloining of which the Apostle warns servants, Tit. 2.10. and is indeed no better than arrant theft; of this kind are all those ways, that the servant hath of gaining to himself, by the loss and damage of his Master, as the being bribed to make ill bargains for him, and many the like:

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Nay, indeed this fort of unfaithfulness is Sunday worse than common thest, by how much XV. there is a greater trust reposed, the betraying whereof adds to the crime. As for the other fort of unfaithfulness, that of wasting, though without gain to themselves, it differs not much in effect from this, the Mafter may lose as much by the one as the other, and then what odds is it to him, whether he be mbb'd by the covetousness or negligence of his Servant? And it is still the same breach of trust with the former; for every Master is supposed to intrust his affairs as well to the care as the honesty of his servant: for 'twould be little advantage to the Master to be secured that his servant would not himself cheat him, whilest in the mean time he would by his carelesness give opportunity to others to do it: therefore he that does not carefully look to his Masters profit, deceives his trust, as wellas he that unjustly provides for his own.

27. A third duty of a servant is patience Submission and meekness under the reproofs of his Ma- to rebute. fter, not answering again, as the Apostle exhorts, Tit. 2.9. that is, not making such furly and rude replies, as may increase the Masters displeasure, a thing too frequent among servants, even in the justest reprehensions; whereas S. Peter directs them patiently to fuffer even the most undeserved correction, even when they do well and suffer for it, 1 Pet. 2.20. But the patient suffering

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XV. vants in this matter, they must also mend the fault they are rebuked for, and not think they have done enough, when they have (though never so dutifully) given the Master the hearing.

Diligence.

28. A fourth duty of a servant is Diligence: he must constantly attend to all those things, which are the duties of his place, and not give himself to idleness and sloth, nor yet to company-keeping, gaming, or any other disorderly course, which may take him off from his Masters business. All these are necessary duties of a servant, which they are carefully and conscionably to perform, not so much to escape the Masters anger as Gods, who will certainly call every one of them to an account, how they have behaved themselves towards their earthly Masters.

Masters owe to their Servants Fustice. 29. Now on the other fide, there are some things also owing from the Masters to their servants: As first, the Master is bound to be just to them, in performing those conditions on which they were hired; such are commonly the giving them food and wages, and that Master that withholds these, is an oppressor.

Admoni-

30. Secondly, the Master is to admonish and reprove the Servant in case of fault, and that not only in faults against them, wherein few Masters are backward, but also & more especially in faults against God, whereat every

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every Master ought to be more troubled than Sunday those which tend only to his own loss, or sconvenience; the dishonour of God, and the hazard of the meanest mans foul, being ofinitely more worthy our disquiet, than any thing of the other kind can be. And therefore when Masters are presently on fire for my little negligence or fault of a fervant pwards themselves, and yet can without rouble see them run into the greatest sins gainst God, 'tis a fign they consider their own concernments too much, and God's glory and their servants souls too little. This stoo commonly the temper of Masters, they are generally careless how their fervants behave themselves towards God, how disordered and prophane their families are, and therefore never bestow any exhortation, or admonition, to perswade them to vertue, or draw them from vice; such Masters forget that they must one day give an account how they have governed their families. It is cerminly the duty of every Ruler to endeavour to advance Piety and Godliness among all those that are under his charge, and that as well in this leffer dominion of a Family, as in the greater of a Realm or Nation. Of this Devid was so careful, that we see he profosses, Pfalm 101.7. That no decentful person bould dwell in his house, that he that told lies bould not tarry in his fight; fo much he thought himself bound to provide, that his family Z. 2 might

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Sunday might be a kind of Church, and Affembly of godly upright persons : and if all Masters would endeavour to have theirs fo, they would besides the eternal reward of it here after, find a present benefit by it, their worldly business would thrive much the better; for if their servants were brought to make conscience of their ways, they would then not dare either to be negligent or falle.

31. But as it is the duty of Masters to admonish and reprove their servants, so they must also look to do it in a due manner, that is, fo as may be most likely to do good, not in passion and rage, which can never work the servant to any thing but the despising or hating him; but with fuch fober and grave speeches, as may convince him of his fault, and may also assure him, that it is a kind defire of his mendment (and not a willingness to wreck his own rage) which makes the Master thus to rebuke him.

Gods example.

32. A third duty of the Master is to set good example of honesty and godliness to his fervants, without which 'tis not all the exhortations or remoofs he can use will ever do good; or elle he pulls down more with his example, than 'tis possible for him to build with the other, and tis madness for a drunken or prophane Master to expect a sober and godly family.

33. Fourthly, the Master is to provide Means of that his fervants may not want means of Instructibeing

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seing instructed in their duty, as also that Sunday they may daily have constant times of worhipping God publickly, by having prayers in the family: but of this I have spoken bebre under the head of Prayer, and therefore hall here fay no more of it.

34. Fifthly, the Master in all affairs of his Moderatiown, is to give reasonable and moderate on in Com-Commands, not laying greater burthens on mand. his servants, than they are able to bear, paricularly not requiring so much work, that they shall have no time to bestow on their fouls; as on the other fide he is not to permit them to live so idly as may make them either useless to him, or may betray them-

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35. Sixthly, The Master is to give his fer- Encouvants encouragement in well-doing, by using ragement them with that bounty and kindness which doing. their faithfulness and diligence, and piety deserves; and finally in all his dealing with them, he is to remember that himself hath, as the Apostle saith, Epbes. 6.9. a Master in Heaven, to whom he must give an account of the usage of his meanest servant on earth. Thus have I briefly run through those several relations to which we owe particular Duty, and so have done with that first branch of Duty to our neighbours, that of Justice.

SUN-

Sunday XVI.

## SUNDAY XVI.

Other anches of our Duty to our Neighbour. Of Charity to mens Souls, Bodies, Goods and Gredit.

Charity.

HE second branch of Duty to our Neighbours, is Charity, or Love. This is the great Gospel duty so often enjoyned us by Christ; the New Commandment, as himself calls it, John 13. 34. that ye love one another, and this is again repeated twice in one Chapter, John 15. 12, 17. and the first Epistle of S. John is almost wholly spent in the perswasion of this one duty; by which we may see it is no matter of indifference, but most strictly required of all that profess Christ. Indeed himself has given it as the badge and livery of his Disciples, John 13. 35. By this shall all men know ye are my Dis-

In the Affections. This Charity may be confidered two ways; first, in respect of the Affections, secondly, of the Actions; Charity in the affections is a sincere kindness, which disposes us to wishall good to others, and that in all their capacities, in the same manner that Justice obligeth us to wish no hurt to any man, in respect either of his Soul, his Body, his Goods, or his Credit; so this first part of Charity

ciples, if ye have love one to another.

Charity binds us to wish all good to them in Sunday all thefe.

XVI.

And first for the Soul. If we have any To mens the least spark of Charity, we cannot but souls. wish all good to mens Souls; those precious things which Christ thought worth the ranfoming with his own bloud, may furely well challenge our kindness, and good wishes; and therefore if we do not thus love one another, we are far from obeying that command of loving as he hath loved; for 'twas the Souls of men which he loved so tenderly, and both did and suffered so much for. Of this love of his to Souls there are two great and special effects: the first, the purifying them here by his Grace, the fecond, the making them everlaftingly happy in his Glory; and both these we are so far to copy out in our kindness, as to be earnestly desirous that all men should arrive to that purity and holiness here, which may make them capable of eternal happiness hereafter. It were to be hoped, that none, that himself carried a Soul about him, could be so cruel to that of another mans, as not fincerely to wish this, did not experience shew us there are some persons, whose malice is so devilish, as to reach even to the direct contrary; the wishing not only the fin, but the damnation of others. Thus may you have some, who, in any injury or oppression they suffer, make it their only comfort, that their enemies will damn them-Z 4

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XVI. a Christian be much more terrible, than any suffering they could bring upon him. He that is of this temper, is a disciple of Satan, not of Christ, it being directly contrary to the whole scope of that grand Christian precept, of loving our neighbours as our selves. For it is sure, no man that believes there is such a thing as damnation, wishes it to himself; be he never so fond of the ways that lead to it, yet he wishes that may not be his journeys end; and therefore by that rule of Charity should as much dread it for his Neighbour.

To their Bodies, Goods and Credit.

Secondly, We are to wish all good to the Bodies of men, all health and welfare; we are generally tender enough of our own bodies, dread the least pain or ill, that can befal them: Now Charity, by vertue of the forementioned precept, extends this tenderness to all others: and whatever we apprehend as grievous to our selves, we must be unwilling should befal another. The like is to be said of the other two, goods and credit, that as we wish our own thriving and reputation, so we should likewise that of others, or else we can never be said to love our neighbour as our selves.

Effects of this ChaThis Charity of the affections, if it be fincere, will certainly have these several effects, which are so inseparable from it, that they are often in Scripture accounted as parts of

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the duty, and so most strictly required of us; Suntag First, it will keep the mind in a peaceable XVI. and meek temper towards others, fo far from feeking occasion of contentions, that no provocation shall draw us to it; for where we have kindness we shall be unapt to quarrel, it being one of the special qualities of Charity, that it is not easily provoked, 1 Cor. 13.5. And therefore whoever is unpeaceable, shews his heart is destitute of this Charity. Secondly, it will breed compassion towards all the miferies of others; every mif-hap that befalls where we wish well, is a kind of defeat and disafter to our selves; and therefore if we wish well to all, we shall be thus concerned in the calamities of all, have a real grief and forrow to fee any in mifery, and that according to the proportion of the fuffering. Thirdly, it will give us joy in the prosperities of others. Solomon observes, Prov. 13. 19. that the defire accomplished is weet to the foul; and then whoever has this real defire of his neighbours welfare, his defire is accomplished in their prosperity, and therefore he cannot but have contentment and satisfaction in it. Both these are together commanded by S. Paul, Rom. 12. 12. Rejoyce with them that rejoyce, weep with them that weep. Fourthly, it will excite and fir up our prayers for others; we are of our felves impotent, feeble creatures, unable to bestow blessings, where we most wish them, there-

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sanuar therefore if we do indeed defire the good of XVI. others, we must feek it on their behalf from him, whence every good and perfect gift cometh, James 1. 17. This is so necessary a part of Charity, that without it our kindness is but an unfignificant thing, a kind of empty complement. For how can he be believed to with well in earnest, who will not thus put life and efficacy into his wishes by forming them into prayers, which will otherwise be vain and fruitles? The Apostle thought not fit to leave men to their bare wishes, but exhorts that supplications, prayers and giving of thanks be made for all men, I Tim. 2. I. which precept all that have this true charity of the heart, will readily conform to. These feverals are so naturally the fruits of this Charity, that it is a deceit for any man to perswade himself he hath it, who cannot produce these fruits to evidence it by.

It cafts out Envy.

But there is yet a farther excellency of this grace; it guards the mind, and secures it from several great and dangerous vices; as first, from Envy: this is by the Apostle taught us to be the property of Charity, I Cor. 13. 4. Charity envieth not; and indeed common reason may confirm this to us, for envy is a forrow at the prosperity of another, and therefore must needs be directly contrary to that defire of it, which we shewed before was the effect of love; fo that if love bear fway in the heart, 'twill certainly chase out

Envy. How vainly then do those pretend to sumar this vertue, that are still grudging, and re- XVI. dining at every good hap of others?

Secondly, it keeps down Pride and Haugh- Pride. tiness. This is also taught us by the Apostle if the forementioned place, Charity vaunteth not it self, is not puffed up; and accordingly we find, that where this vertue of love is commanded, there humility is joyned with h. Thus it is, Gol. 3. 12. Put on therefore bowels of Mercies, Kindness, Humbleness of mind, and Rom. 12. 10. Be kindly affectioned one towards another with brotherly love, in honour preferring one another, where you fee how close an attendant Humility is of love. Indeed it naturally flows from it, for love always fets a price and value upon the thing beloved, makes us esteem and prize it; thus we too constantly find it in self-love, it makes usthink highly of our felves, that we are much more excellent than other men. Now if love thus plac'd on our felves, beget pride, let us but divert the course, and turn this love on our brethren, and it will as furely beget humility, for then we should see and value those gifts and excellencies of theirs, which now our pride, or our hatred make us to over-look and neglect, and not think it reasonable either to despise them, or vaunt and magnifie our felves upon such a compatison; we should certainly find cause to put the Apostles exhortation in practice, Phi.2.4.

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XVI. felves. Whoever therefore is of so haughty a temper, as to vilifie and distain others, may conclude, he hath not this charity rooted in his heart.

Censorious-

Thirdly, it casts out censoriousness and rash judging; Charity, as the Apostle saith, I Cor. 13.5. thinketh no evil; is not apt to entertain ill conceits of others, but on the contrary, as it follows, Verse 7. Believeth all things, hopeth all things; that is, it is forward to believe and hope the best of all men; and furely our own experience tells us the fame, for where we love we are usually unapt to discern faults, be they never so gross (witness the great blindness we generally have towards our own ) and therefore shall certainly not be like to create them, where they are not, or to aggravate them beyond their true fize and degree: And then to what shall we impute those unmerciful censures and rash judgments of others, so frequent among men, but to the want of this Charity?

Fourthly, It casts out Dissembling and feigned kindness; where this true and real love is, that salse and counterfeit one slies from before it, and this is the love we are commanded to have, such as is without dissimulation, Rom, 12.9. Indeed where this is rooted in the heart, there can be no possible

use of diffigulation, because this is in truth all that the sale one would seem to be, and so

Dissembling.

is as far beyond it as Nature is beyond Art; Sunday nay indeed as a divine vertue is beyond a XVI. foul fin; for fuch is that hypocritical kindnels; and yet 'tis to be feared, that does too generally usurp the place of this real charithe effects of it are too visible among us, there being nothing more common than to fee men make large professions to those whom, as foon as their backs are turned, they either deride or mischief.

Fifthly, It casts out all mercenariness, and self-feek felf-feeking: 'tis of fo noble and generous a temper, that it despises all projectings for gain or advantage, Love feeketh not her own, 1 Cor. 13.5. And therefore that huckstering kind of love fo much used in the World, which places it felf only there, where it may fetch in benefit, is very far from this charity.

Laftly, It turns out of the heart all malice Revenge. and defire of Revenge, which is so utterly contrary to it, that it is impossible they should both dwell in the same breast; 'tis the property of love to bear all things, 1 Cor. 13.7. to endure the greatest injuries, without thought of making any other return to them than prayers and bleffings, and therefore the malicious revengeful person is of all others the greatest stranger to this charity.

Tis true, if this vertue were to be exercised This charibut towards some fort of persons, it might ty to be exconfift with maliceto others, it being possible tendedeven for a man that bitterly hates one to love ano-

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country ther: but we are to take notice that this Charity must not be so confined, but must extend and stretch it felf to all men in the world, particularly to Enemies, or elfe it is not that divine Charity commended to us by Christ. The loving of friends and benefactors is fo low a pitch that the very Publicans and finners, the worst of men were able to attain to it, Matth. 5. 46. And therefore 'tis not counted rewardable in a Disciple of Christ; no, he expects we should four higher, and therefore hath fet us this more spiritual and excellent precept of loving of enemies, Matt. 4.44. I fay unto you, love your enemies, bless them that carse you, and pray for them which despitefully use you, and persegute you, and who foever does not thus, will never be owned by him for a Disciple. We are therefore to conclude, that all which hath been faid concerning this Charity of the Affections, must be understood to belong as well to our spitefullest enemy, as our most obliging friend; but because this is a duty to which the froward nature of man is apt to object much, twill not be amils to infift a little on fome confide

Motives thereunto. Command of Christ. And first consider what hath been already toucht on that it is the Command of Christ, both in the Texts above mentioned, and multitudes of others; there being scarce any precept so often repeated in the New Testament, as this of loving and forgiving of our enemies.

rations which may enforce it on us.

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enemies. Thus Ephes. 4.32. Be re kind one Sumpay wanother, tender-hearted, forgiving one ano- XVI. ther ; And again, Col. 3. 13. Forbearing one onher, and forgiving one another, if any man hove a quarrel against any, even as Christ forpeut you, so also do ye. So also I Pet. 3.9. Not rendring evil for evil, nor railing for railing, hat contrarinese Bleffings. A whole Volume of Texts might be brought to this purpose, but thefe are certainly enough to convince any meh, that this is strictly required of us by Christ, and indeed I think, there are few threever heard of the Gospel, but know it Me The more prodigiously strange is it, that men that call themselves Christians, hould give no degree of obedience to it, nay, not only fo, but even publickly avow, and profess the contrary, as we daily fee they do, itheing ordinary to have men refolve, and declare that they will not forgive fuch, or fuch a man, and no confideration of Christs command can at all move them from their purpole. Certainly these men understand not what is meant by the very word Christian, which fignifies a Servant and Disciple of Christ, and this Charity is the very badge of the one, and lesson of the other: and therefore tis the greatest absurdity, and contradiction, to profess themselves Christians, and yet at the same time to resist this so express Command of that Christ, whom they own astheir Master. If I be a Master, saith God, where

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bumbay where is my fear, Mal. 1. 6. Obedience and XVI. reverence are fo much the duties of fervants, that no man is thought to look on him as a Master, to whom he pays them not. Why callye me Lord, Lord, and do not the things I fay ? faith Christ, Luke 6.46. The whole world is divided into two great Families, Christs and Satans, and the obedience each man pays, fignifies to which of these Masters he belongs; if he obey Christ, to Christ; if Satan, to Satan. Now this fin of malice and revenge is fo much the dictate of that wicked spirit, that there is nothing can be a more direct obeying of him; 'tis the taking his livery on our backs, the proclamation whose servants we are. What riorculous impudenceisit then, for men that have thus entred themselves of Satans Family, to pretend to be the servants of Christ? Let such know affuredly, that they shall not be owned by him, but at the great day of account, be turned over to their proper Master, to receive their wages in fire and brimstone.

Example. of God.

A fecond confideration is the example of God; this is an argument Christ himself thought fit to use, to impress this duty on us, as you may see, Lake 6.35, 36. Where after having given the Command of loving Enemies, he encourages to the practice of it, by telling, that it is that which will make us the Children of the highest (that is, twill give us a likeness and resemblance to him, as chil-

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den have to their Parents) for he is kind to Sunday the unthankful and the evil; And to the fame XVI. purpose you may read, Matt. 5.45. He maketh. his Sun to rife on the evil and on the good, and findeth rain on the just and on the unjust; and ure this is a most forcible consideration to rcite us to this duty. God, we know is the fountain of perfection, and the being like to lim, is the fum of all we can wish for; and mough it was Lucifers fall, his ambition to belike the most high yer had the likeness he effected been only that of Holiness and goodnels, he might Mill have been an Angel of ight; This defire of imitating our Heavenly Father is the especial mark of a child of his. Now this kindness and goodness to enemies is most eminently remarkable in God, and that not only in respect of the temporal mercies, which he indifferently bestows on all, his fun and rain on the unjust, as in the text forementioned, but chiefly in his spiritual Mercies. We are all by our wicked works, Col. 1.21. Enemies to him, and the mischief of that enmity would have fallen wholly upon our felves; God had no motive befides that of his pity to us, to wish a reconoiliation; yet so far was he from returning our enmity, when he might have revenged himself to our eternal ruine, that he designs and contrives how he may bring us to be at peace with him. This is a huge degree of mercy and kindness, but the means he used for

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Sunnay for effecting this, is yet far beyond it; He XVI. sent his own Son from Heaven to work it, and that not only by perswasions, but sufferings also; so much did he prize us miserable cheatures, that he thought us not 100 dear bought with the bloud of his Son. The like example of mercy and patience we have in Christ, both in laying down his life for us Enemies, and also in that meek manner of doing it, which we find excellently fer forth by the Apolitle, I Per. 2,22,23,24, and commended to our imitation. Now furely when all this is confidered, we may well make S. John's inference; Beloved, if God fo loved w, we ought alfo to love one another, 1 John 4. 11. How shameful athing is it for us to retain displeafures against our brethren, when God thus lays by his toward us, and that when we have so highly provoked him?

The disproportion between our offences against God, and mens against us.

This directs to a third consideration, the comparing our sins against God, with the offences of our brethren against us, which we no sooner shall come to do, but there will appear a vast difference between them, and that in several respects: For first, there is the Majesty of the person against whom we sin, which exceedingly encreases the guilt, whereas between man and man, there cannot be so great a distance; for though some men are by God advanced to such eminency of dignity as may make an injury offered to them the greater, yet still they are but men

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of the same nature with us, whereas he is Sunday God bleffed for ever. Secondly, there is his XVI. foveraignty and power, which is original in God, for we are his creatures, we have recoved our whole being from him, and therefore are in the deepest manner bound to perher obedience; whereas all the foveraignty that one man can possibly have over another; is but imparted to them by God, and for the most part there is none of this neither in the cife, quarrels being most usual among equals? Thirdly, there is his infinite bounty and goodness to us 3 all that ever we enjoy, whe ther in relation to this life or a better, being wholly his free gift, and fo there is the fouleft ingratitude added to our other crimes; in which respect also 'tis impossible for one man to offend against another in such a degree; for though one may be ( and too many are ) guilty of unthankfulnels towards men, yet because the greatest benefits that man can bestow, are infinitely short of those which God doth, the ingratitude cannot be near for reat as towards God it is. Laftly, there is the greatness and multitude of our fins against God, which do infinitely exceed all that the most injurious man can do against us; for we all fin much oftner and more hainoufly against him, than any man, be he never so malicious, can find opportunities of injuring his brethren. This inequality and disproportion our Saviour intimates in the parable,

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Summay Matth. 18. where our offences against God are noted by the ten thousand talents, whereas our brethrens against us are described by the hundred pence; a talent hugely outweighs a penny, and ten thousand out numbers a hundred, yet so and much more does the weight and number of our fins exceed all the offences of others against us. Much more might be faid to shew the vast inequality between the faults which God forgives us, and those we can possibly have to forgive our brethren: But this I suppose may suffice to silence all the objections of cruel and revengeful persons, against this kindness to enemies. They are apt to look upon it as an abfurd and unreasonable thing, but since God himself acts it in fo much an higher degree, who can without blasphemy say 'tis unreasonable? If this, or any other spiritual duty appear so to us, we may learn the reason from the Apofile, I Cor. 2.14. The carnal man receiveth not the things of the Spirit of God, for they are foolishness unto him; 'tis the carnality and fleshliness of our hearts that makes it seem so, and therefore instead of disputing against the duty, let us purge our hearts of that, and then we shall find that true which the spiritual Wisdom affirms of her Doctrines, Prov. 8.9. They are all plain to him that understandeth, and right to them that find knowledge.

. Nay, this loving of enemies is not only a Pleafantreasonable, but a pleasant duty, and that I ness of this Duty. Sup-

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Suppose as a fourth consideration; there is a Sunday great deal of sweetness & delight to be found XVI. in it. Of this I confess none can so well judge serhole that have practifed it, the nature even of earthly pleasures being such, that 'tis the enjoyment only that can make a man truly know them. No man can so describe the taste of any delicious thing to another, as that by it heshall know the relish of it: he must first actually taste of it: and sure 'tis no more so in piritual pleasures, and therefore he that would fully know the fweetness and pleafantness of this duty, let him set to the pradice, and then his own experience will be the best informer. But in the mean time how very unjust, yea and foolish is it, to pronounce ill of it before trial? For men to fay, This is irksome and intolerable, who never so much as once offered to try whether indeed it were foor no? Yet by this very means an ill opinion is brought up of this most delightful duty, and passes currant among men, whereas in all justice the testimony of it should be taken only from those who have tried it: and they would certainly give another account of it.

But though the full knowledge hereof be to be had only by this nearer acquaintance, yet methinks even those who look at it but at a distance may discern somewhat of amiableness in it, if no other way, yet at least by comparing it with the uneasiness of its contrary. Malice and Revenge are the most rest-

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Summer less, tormenting passions that can posses the mind of a man, they keep men in perpetual fludy & care how to effect their mischievous purposes, it disturbs their verysleep, as Solamon observes, Prov. 4.16. They fleep not except they have done mischief, and their seep is taken away, except they cause some to fall; Yea, it imbitters all the good things they enjoy, so that they have no tafte or relish of them. A remarkable example of this we have in Haman, who though he abounded in all the greatness and felicity of the world, yet the malice he had to a poor despicable man, Mordecai, kept him from tafting contentment in all this, as you may fee, Efther 5. where after he had related to his friends all his prosperities, ver. 11. he concludes thus, ver. 12. Tet all this availeth me nothing, so long as I see Mordecai the Jew fitting in the Kings gate. On the other fide, the peaceable spirit, that can quietly pass by all injuries and affronts, enjoys a continual calm, and is above the malice of his enemies; for let them do what they can, they cannot rob him of his quiet, he is firm as a rock, which no florms or winds can move, when the furious and revengeful man is like a wave, which the least blast rosses and tumbles from its place. But besides this inward disquiet of revengeful men, they often bring many outward calamities upon themselves, they exasperate their enemies, and provoke them to do them greater mischiefs, nay oftentimes

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times they willingly run themselves upon the suntag greatest miseries in pursuit of their revenge, XVI. to which 'tis ordinary to fee men facrifice Goods, Ease, Credit, Life, nay, Soul it self, not caring what they fuffer themselves, so they may spite their enemy; so strangely does this wretched humour befot and blind them. On the contrary, the meek person he often melts his adversary, pacifies his anger; A foft anfor turneth away wrath, faith Solomon, Prov. 15. 1. And fure there is nothing can tend more to that end; but if it do happen that his enemy be so inhumane, that he miss of doing that, yet he is still a gainer by all he can luffer. For first, he gains an opportunity of exercifing that most Christian grace of charity and forgiveness; and so at once of obeying the command, and imitating the example of his Saviour, which is to a true Christian spirit a most valuable advantage; and then secondly, he gains an accession and increase to his reward hereafter. And if it be objected, that that is not to be reckoned in to the present pleasure of the duty: I answer, that the expectation and belief of it is, and that alone is a delight infinitely more ravishing than the present enjoyment of all sensual plealure can be.

The fourth confideration is, the dangers of If we fornot performing this Duty; of which I might give not, reckon up divers, but I shall infift only on that not forgive great one, which contains in it all the rest, and ".

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combay that is theforfeiting of our own pardons from XVI. God, the having ourfins against him kept still on his score and not forgiven. This is a confideration, that methinks should affright us into good nature; if it do not, our malice is greater to our felves than to our enemies. For alas! what hurt is it possible for thee to do to another, which can bear any comparison with that thou doft thy felf, in lofing the pardon of thy fins? which is fo unspeakable a mischief, that the Devil himself with all his malice cannot wish a greater.'Tis all he aims at, first, that we may fin, and then that those fins may never be pardoned, for then he knows he has us fure enough; Hell, and damnation being certainly the portion of every unpardoned finner, besides all other effects of Gods wrath in this life. Consider this, and then tell me what thou haft got by the higheft revenge thou ever aftedft upon another. 'Tis a Devilish phrase in the mouth of men, that revenge is sweet: but is it possible there can be (even to the most distemperate palate) any fuch sweetness in it, as may recompence that everlasting bitterness that attends it? 'Tis certain no man in his wits can upon fober judging, imagine there is. But alas! we give not our selves time to weigh things, but fuffer our selves to be hurried away with the heat of an angry humour, never considering how dear we must pay for it: like the filly Bee, that in anger leaves at once her sting and her

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her life behind her; the sting may perhaps Sunday give some short pain to the flesh it sticks in, XVI. but yet there is none but discerns the Bee has the worst of it, that pays her life for so poor a revenge: So it is in the greatest act of our malice, we may perhaps leave our stings in others, put them to some present trouble, but that compared with the hurt redounds to our felves by it, is no more than that inconfiderable pain is to death; Nay, not so much, because the mischiefs that we bring upon our felves are eternal, to which no finite thing can bear any proportion. Remember then, whenfoever thou art contriving and plotting a revenge, that thou quite mistakest the mark; thou thinkest to hit the enemy, and alas! thou woundest thy self to death. And let no man speak peace to himself, or think that these are vain terrors, and that he may obtain pardon from God, though he give none to his brethren. For he that is truth it felf has assured us the contrary, Matt. 6. 15. If ye forgive not men their trespasses, neither will your father forgive your trespasses. And lest we should forget the necessity of this duty, he hath inserted it in our daily prayers, where we make it the condition, on which we beg pardon from God; Forgive us our trespasses as me forgive them that trespass against us. What a heavy curse then does every revengeful perfon lay upon himself, when he says this Prayer? He does in effect beg God not to forgive him;

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Sumpay him ; and 'tis too fure that part of his Prayer XVI. will be heard, he shall be forgiven just as he forgives, that is, not at all. This is yet farther fer out to us in the Parable of the Lord & the Servant, Marth. 18. The fervant had obtained of his Lord the forgiveness of a vast debt, ten shouland talents, yet was so cruel to his fellow-fervant, as to exact a poor trifling fum of an hundred pence, upon which his Lord recals his former forgiveness, and charges him again with the whole debt: and this Christ applies to our present purpose, Ver. 35. So likewife shall my beavenly Father do unto you, if ye from your hearts forgive not every man his brother their trespaffes. One such act of uncharitableness is able to forfeit us the pardon God hath granted us, and then all our fins return again upon us, and fink us to utter ruine. I suppose it needless to heap up more testimonies of Scripture for the truth of this; thefe are fo clear, as may furely ferve to perswade any man, that acknowledges Scripture, of the great and fearful danger of this fin of uncharitableness. The Lord possess all our hearts with such a just sense of it as may make us

Gratitude to God. The Last consideration I shall mention, is that of Gratitude. God has shewed wonderful mercies to us, Christ has suffered heavy things to bring us into a capacity of that mercy and pardon from God: And shall we not then think our selves obliged to some returns 14

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Chankfulnes? If we will take the Apostles Sunday agment, he tells us, 2 Cor. 5. 15. That fince XVI. wift died for us all, tis but reasonable that we hoald not henceforth live unto our selves, but unwhim that died for us. Indeed were every moment of our life confecrated to his immediate Service, twere no more than common gratiade requires, and far less than such inestima-He benefits deserve; what a shameful undankfulness is it then to deny him so poor a atisfaction as this, the forgiving our brehren? Suppose a man that were ransomed either from death or flavery, by the bountyand lufferings of another, should upon his release be charg'd by him that so freed him, in return of that kindness of his, to forgive some slight debt, which was owing him by somethird person, would you not think him the andankfullest wretch in the world, that should refuse this so great a benefactor? Yet such a wetch and much worse is every revengeful person: Christ hath bought us out of eternal flavery, and that not withcorruptible things, as filver and gold, 1 Pet. 1.10. but with his own most precious blond, and hath earnestly recommended to us the love of our brethren, and that with the most moving arguments, drawn from the greatness of his love to us; and if we shall obstinately refuse him in so just, so moderate a demand, how unspeakable a vilehess is it? And yet this we do down right, if we keep any malice or grudge to any person what-

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Sunday what soever. Nay farther, this is not barely an unthankfulness, but there is also joyned with it a horrible contempt and despising of him. This Peace and unity of brethren was a thing so much prized and valued by him, that when he was to leave the World, he thought it the most precious thing he could bequeath, and therefore left it by way of legacy to his Disciples, John 14.27. Peace I leave with you. We use to set a great value on the slightest bequests of our dead friends, to be exceeding careful not to lose them; and therefore if we wilfully bangle away this so precious a Legacy of Christ, 'tis a plain sign we want that Love and esteem of him, which we have of our earthly friends, and that we despise him as well as his Legacy. The great prevailing of this fin of uncharitableness has made me fland thus long on these considerations, for the subduing it. God grant they may make such impression on the Reader, as may be available to that purpofe.

I shall add only this one advice that these, orwhatsoever other remedies against this sin, must be used timely: 'T is oft-times the frustrating of bodily medicines, the applying them too late; and tis much oftner so in spiritual: therefore if it be possible, let these and the like considerations be so constantly and habitually fixt in thy heart, that they may frame it to such meekness as may prevent all risings of rancour or revenge in thee, for it is

The first rising of rancour to be supprest.

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much better they should serve as armour to Sunday revent, than as balsom to cure the wound. XVI. be if this passion be not yet so subdued in the but that there will be some stirrings of ever then be sure to take it at the very first fee and let not thy fancy chew, as it were, pon the injury by often rolling it in thy mind, but remember betimes the foregoing onfiderations, and withal, that this is a ime and season of trial to thee, wherein hou mayest shew thou hast profited in Christs School there now being an opportunity offered thee either of obeying and plealing God, by passing by this offence of thy Mother, or elfe of obeying and pleasing Satan, that lover of discord, by nourishing hatred grinst him. Remember this, I say berimes, fore thou be enflamed, for if this fire be broughly kindled it will cast fuch a smoak, will blind thy reason, and make thee unfit bjudge even in this fo very plain a cafe, whether it be better by obeying God, to purchase wthy felf eternal blifs; or by obeying Saran, ternal torments. Whereas, if thou put the question to thy self before this commotion and disturbance of mind, 'tis impossible but thy understanding must pronounce for God; And then unless thou wilt be so perverse that thou wilt deliberately chuse death, thou wilt furely practife according to that fentence of thyunderstanding! I shall add no more on this first part of Charity, that of the Affections.

Sunday XVI Charity in the actions.

I proceed now to that of the Actions; And this indeed is it, whereby the former must be approved, we may pretend greatcharity with in, but if none break forth in the Actions, we may fay of that Love, as S. James doth of the Faith he fpeaks of that it is dead fam, 2, 20. le is the Loving in deed, that must approve our hearts before God it John 3.18. Now this love in the Actions may like wife fiely be diffribused, as the former was, in relation to the four diffinct capacities of our brethren, their Souls, their Bodies, their Goods and Credit The Soul, I formerly told you may be con-

Towards the mind of our Neighbour.

fidered either in a Natural or Spiritual fence, and in both of them Charity binds us to do all the good we can. As the Soul fignifies the Mind of a man, so we are to endeavour the comfort and refreshment of our brethren, de fire to give them all true cause of joy and chearfulness; especially when we see any under any fadness or heaviness; then to bring out all the cordials we can procure, that is, to labour by all Christian and fit means to cheat the troubled spirits of our brethren, to comfort them that are in any heaviness, as the Apostle

fpeaks, 2 Cor. 1. 4.

His Soul.

But the Soul in the Spiritual sence is yet of greater concernment, and the fecuring of that is a matter of much greater moment, than the refreshing of the mind only, in as much as the eternal forrows and fadnesses of Hell exceed the deepest forrows of this life; and there-

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er veron this we are to employ our most XVI. alous charities; wherein we are not to connot our felveswith abare wishing well to the souls of our brethren, this alone is a fluggish int of kindness, unworthy of those who are oimitate the great Redeemer of Souls, who dand fuffered to much in that purchase t we must add also our endeavour to make hem that we will them ; to this purpole it sere very reasonable to propound to our les in all our conversings with others that regreat delign of doing lome good to their suls. If this purpose were fixt in our minds, se should then discern perhaps many opporwhities, which now we overlook, of doing bmething rowards it. The brutish ignorance fone would call upon thee to endeavour his fruction; the open fin of another, to repreand and admonish him: the faint and weak

virtue of another, to confirm and encourage

m. Every spiritual want of thy brother

my give thee some occasion of exercising

one part of this Charity, or if thy circum-

naces be fuch, that upon fober judging thou

think it vain to attempt any thing thy felf, as teither thy meannels, or thy unacquainted-

es, or any the like impediment be like to under thy exhortations fruitless, yet if thou ttindustrious in thy Charity, thou mayest

wobably find out fome other instrument, by

herefore though we must not omit the for- bunday

whom to do it more fuccessfully. There cannot

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bunday not be a nobler study than how to benefit mens Souls, and therefore where the direct means are improper, 'tis fit we should wher our wits for attaining of others. Indeed 'tis a shame, we should not as industriously contrive for this great spiritual concernment of others, as we do for every worldly trifling interest of our own; yet in them we are unwearied, and try one means after another, till we compais our end. But if after all our ferious endeavours, the obstinacy of men do not fuffer us, or themselves rather, to reap any fruit from them, if all our wooings and intreatings of men to have mercy on their ownSouls will not work on them, yet be fure to continue still to exhort by thy example. Let thy great care and tenderness of thy own Soul preach to them the value of theirs, and give not over thy compassions to them, but with the Prophet, Jer. 13. 17. Let thy Soul weep in secret for them; and with the Pfalmift, Let rivers of waters run down thy eyes, because they keep not Gods Law, Pfal. 119. 136. Yea with Christ himself, weep over them, who will not know the things that belong to their peace; Luk. 19.42. Andwhen no importunities with them will work, yet even then cease not to importune God for them, that he will draw them to himself. Thus we see Samuel, when he could not diffwade the people from that finful purpose they were upon, yet he professes not withstanding that he will not cease pray!

praying for them; nay, he lookt on it as so sunday much a duty, that it would be sin for him to XVI. omit it, God forbid, says he, that I should fin gainst the Lord in ceasing to pray for you, I Sam. 12.23. Nor shall we need to fear that our prayers will be quite lost, sor if they prevail not for those for whom we pour them out, set however they will return into our own sosoms, Psal. 35.13. we shall be sure not to miss of the reward of that Charity.

In the second place, we are to exercise this Charity in Active Charity toward the bodies of our refield of Neighbours; we are not only to compassio- the Body. nate their pains and miseries, but also to do that we can fortheir ease and relief. The good Samaritan; Luk. to. had never been proposed as our pattern, had he not as well helped spitied the wounded man, Tis not good wishes, no nor good words neither that avail infuch cases; as S. James tells us; If a brother in fifter be naked and destitute of daily food, and me of you say unto them, Depart in peace, be ye warmed and filled, not with flanding ye give him not those things that are needful for the body; what doth it profit? 7a.2.15,16. No sure, it prohis them nothing in respect of their bodies. and it will profit thee as little in respect of thy Soul, it will never be reckoned to thee as a Charity. This relieving of the bodily wants of our brethred is a thing to frictly required of us, that we find infet down, Matt. 25. as the especial thing we shall be tried by at the Wit a s

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XVI.

Sunday Last day, on the omission whereof is grounded that dreadful fentence, ver. 41. Depart from me, recurfed, into everlasting fire, prepared for the Devil and his Angels. And if it shall now be asked what are the particular acts of this kind which we are to perform? I think we cannot better inform our selves for the frequent & ordinary ones than from this Chapter, where are fet down these severals, the giving meat to the hungry, and drink to the thir fty, harbouring the franger, clothing the naked, and visiting the sick and imprisoned; by which vifitting is meant not a bare coming to fee them, but to coming as to comfort & relieve them; for other wife it will be but like the Levite in the Gospel, Luk. 10. who came and looked on the wounded man, but did no more, which will never be accepted by God. These are common and ordinary exercises of this charity, for which we cannot want frequent opportuniries. But besides these there may sometimes by Gods especial providence fall into our hands, occasions of doing other good offices to the bodies of our neighbours; we may formetimes find a wounded man with the Samaritan, and then tis our duty to do as he did; we may fometimes find an innocent person condemned to death, as Sufannawas, and then are with Daniel to use all possible endeavour for their deliverances. This case Solomon feems to refer to, Pro. 24.11. If thou for bear to deliver him that is drawn unto death, and them that are ready

ready to be flain; if thou sayest, Behold we know Sunday it not; doth not he that pondereth the heart con- XVI. fider? and he that keepeth thy foul, doth not he know it? Shall not be render to every man according to his deeds? We are not lightly to put off the matter with vain excuses, but to remember that God, who knows our most secret thoughts, will severely examine, whether we have willingly omitted the performance of fuch a charity. Sometimes again ( nay, God knows often now adays ) we may fee a man that by a course of intemperance is in danger to destroy his health, to shorten his days, and then it is a due charity not only to the foul, but to the body also, to endeavour to draw him from it. It's impossible tosetdown all thepossible acts of this corporalcharity, because there may fometimes happen fuch opportunities as hone can foresee; we ate therefore always to carry about us a ferious refolution of doing whatever good of this kind we shall at any time discern occasion for, and then whenever that occasion is offered, we are to look on it as a call, as it were from Heaven, to put that refolution in practice. This part of charity feems to be so much implanted in our natures aswe are men, that we generally account them not onlyunchristian, but inhumane that are void of it; and therefore I hope there will not need much perswaffon to it, fince our very nature enclines us; but certainly that very confideration will ferve higely to increase the guilt of those

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XVII. command is so agreeable even to flesh and bloud, our disobedience to it can proceed from nothing but a stubbornness and resistance against God who gives it.

## SUNDAY XVII.

Of Charity; Alms-giving &c. Of Charity in respect of our Neighbours Credit, &c. Of Peacemaking: Of going to Law: Of Charity to our Enemies, &c.

HE third way of expressing

Charity in respect of the Goods. Sect. 1.1

this Charity is towards the Goods or Estate of our Neighbor; we are to endeavour his thriving & prosperity in these outward good things; and to that end; be willing to affift and further him in all honest ways of improving or preserving them, by any neighbourly and friendly office; Opportunities of this do many times fall out. A man may fometimes. by his power orperswasion deliver his neighbours goods out of the hands of a thief or oppressor; sometimes again by his advice and counsel, he may set him in a way of thriving, or turn him from some ruinous course; and many other occasions there may be of doing good turns to another, without anyloss or damage to our felves; and then we are to do them, even to our rich neighbours, those that

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are as wealthy (perhaps much more fo) as Sunday our felves; for though Charity do not bind us XVII. to give to those that want less than our felves yet whenever we can further their profirwithout leffening our own store, it requires it of us: Nay, if the damage be but light to us in comparison of the advantage to him, it will become us rather to hazard that light damage, than lose him that greater advantage.

2. But towards our poor brother, Charity Towards ties us to much more; we are there only to the Poor. consider the supplying of his wants, and not to flick at parting with what is our own, to relieve him, but as far as we are able give freely what is necessary to him. This duty of Alms giving is perfectly necessary for the approving our love not onlyto men, but even to God himself, as S. John tells us, 1 Job. 3. 17. Whoso hath this worlds goods, and seeth his brother have need, and shutteth uphis bowels of compassion from him, how dwellesh the love of God in him?'Tis vain for him to pretend to love either God or man, who loves his money fo much better, that he will fee his poor brother (who is a man, and bears the image of God) fuffer all extremities, rather than part with any thing to relieve him. On the other side, the performance of this duty is highly acceptable with God, as well as with men.

3. 'Tis called, Heb. 13.16. A facrifice wherewith God is well pleased, and again, Phil.4.18. S. Paul calls their Alms to him, A Sacrifice ac-

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bunday ceptable, well-pleasing to God, and the Church XVII. hath always look'd on it as fuch; & therefore joyned it with the folemnest part of worship. the holy Sacrament. But because even Sacrifices themselves under the Law, were often made unacceptable by being maimed and blemished, it will here be necessary to enquire whatare theduequalifications of this facrifice.

Motives of Alms-giving.

4. Of these there are some that respect the motive, some the manner of our giving. The motive may be threefold, respecting God, our neighbour, and our felves. That which refpects God is obedience and thankfulness to him: he has commanded we should give alms, and therefore one special end of our doing so, must be the obeying that precept of his. And it is from his bountyalone that we receive all our plenty, & this is the properest way of expressingour thankfulness for it, for, as the Pfalmist faith, our goodness extendeth not unto God, Pf. 16.2. That tribute which we defire to pay out of our estates, we cannot pay to his perfon. Tis the poor, that are as it were his Proxy and receivers, and therefore whatever we should by way of thankfulness giveback again unto God, our alms is the way of doing it. Secondly, in respect of our neighbor, the motive must be a true love and compassion to him,a tender fellow-feeling of his wants, and defire of his comfort and relief. Thirdly, in respectof our selves the motive is to be the hope of that eternal reward promised to this performance. This

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This Christ points out to us, when he bids us sunday Lay up our treasure in Heaven, Mat. 6.20. And XVII. make us friends of the Mammon of worte htewines, that they may receive us into everlasting habitations, Luk. 16.9. that is, by a charitable differing of our temporal goods to the poor, play up a stock in Heaven, to gain a title to those endless felicities, which God hath promifed to the charitable. That is theharvest we must expect of what we sow in these works of mercy, which will be fo rich as would abundantly recompence us, though we should as the Apostle speaks, I Gor. 13.3. Bestow all our goods to feed the poor: But then we must be sure we make this our fole aim, and not instead of this, propose to our selves the praise of men, as the motive of our charity, that will rob us of the other; this is expresly told us by Christ, Mat.6. They that fet their hearts on the credit they shall gain with men, must take that as their portion, ver. 3. Verily I say unto you, they have their reward; they chuse it seems, rather to have men their Pay-masters, than God, and to them they are turn'd off; that little airy praise they get from them, is all the reward they must expect : Ye have no reward of my Father which is in Heaven, ver. I. We have therefore need to watch our hearts narrowly, that this defire of vain glory steal not in, and befool us into that miserable exchange of a vain blaft of mens breath for those substantial and eternal joys of Heaven.

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Sunday XVII Manner of Alms giving.

5. In the fecond place we must take care of our Alms giving, in respect of the manner; and in that, first, we must give chearfully; men usually value a small thing that is given chearfully and with a good heart more than a much greater, that is wrung from a man with grudging and unwillingness; and God is of the fame mind, he loves a chearful giver,

Chearfully.

2 Cor. 9.7. which the Apostle makes the reafon of the foregoing exhortation, of notgiving gradeingly, or as of necessity ver. 6. And fure tis no unreasonable thing that isherein required of us, there being no dury that has to humane hature more of pleasure and delight, unless it be where coverousness or cruelty have quite worked out the man, and put a ravenous beaft in his stead. Is it not a most ravishing pleasure to him that hath any bowels, to see the joy that a feafonable alms brings to a poor wretch? How it revives and puts new spirits in him; that was even finking? Certainly the most fenfual creature alive knows not how to bestow his money on any thing, that Thall bring him in fo great a delight, & therefore methinks it hould be no hard matter to give not only without grudging, but even with a great deal of alacrity & chearfulness, it being the fetching in of pleafure to our felvs. 6. There is but one Objection can be made

The Fearof impoveagainst this, and that is, that the danger of fifting our impoverishing ones self by what one gives, Pelves by it may take off that pleasure, and make men vain' and impious.

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either not give at all, or not so chearfully. To sunnay this I answer: That first, were this hazard ne- XVII. ver to apparent, yet it being the Command of God that we shall thus give, we are yet to obey chearfully, and be as well content to part with our goods in pursuance of this duty, as we are many times called to do upon fome other. In which case Christ tells us, He that forfakes not all that he bath, cannot be his Disciple. 7. But secondly, this is sure a vain supposition, God having particularly promifed the contrary to the Charitable; that it shall bring bleffings on them, even in thele outward things. The liberal foul fall be made fat, and he that watereth shall be watered also himself, Pro. 11.23. He that giveth to the poor shall not lack, Pr.28.27. And many the like texts there are, bethat one may truly fay, this objection is grounded in direct unbelief. Thefort of it is, We dare not trust God for this. Giving to the poor is directly the putting our wealth into his hands; He that giveth to the poor lendeth Wthe Lord, Pro. 19.17. and that too on folemn promise of repayment as it follows in that verse, That which he hath given will he pay him again. It is amongst men thought a great

or not honest. How vile an affront is it then to God thus to distrust him? Nay indeed, how horrid blasphemy, to doubt the security of that, for which he has thus expresly past his

disparagement, when we refuse to trust them; it shews we either think them not sufficient,

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cannag word, who is Lord of all, and therefore cannot XVII. be insufficient, and who is the God of truth. and therefore will not fail to make good his promise? Let not then that infidel fear of future want, contract and thut up thy bowels from thy poor brother; for though he be never likely to pay thee, yet God becomes his Surery, and enters bond with him, and will most affuredly pay thee with increase. Therefore it is so far from being damage to thee, thus to give, that it is thy great advantage. Any man would rather chuse to put his money in some fure hand, where he may both improve, and be certain of it at his need, than to let it lye unprofitable by him, especially if he be in danger of thieves, or other accidents, by which he may probably lose it. Now alas! all that we possess is in minutely danger of lofing; innumerable accidents there are, which may in an instant bring a rich man to beggery; he that doubts this, let him but read the story of 706, and he will there find an example of it: And therefore what so prudent course can we take for our wealth, as to put it out of the reach of those accidents, by thus lending it to God, where we may be fure to find it readyat our greatest need, and that too with improvement and increase? In which respect it is that the Apostle compares alms to Seed, 2 Cor. 9, 10. We know it is the nature of Seed that is fown, to multiply and increase, and so do all our acts of mercy, theyreturn not fingle

fingle and naked to us, but bring in their Sunday heaves with them, a most plenteous and XVII. bountiful harvest. God deals not with our Alms, as we too often do with his graces, wrap them up in a napkin, fo that they shall never bring in any advantage to us, but makes us most rich returns: and therefore we have all reason most chearfully, yea, joyfully to let to this duty, which we have fuch invitations to, as well in respect of our own interests, as our neighbours needs.

& Secondly, We must give seasonably: it is Give seas me indeed there are some so poor, that an sonably. Alms can never come unfeafonably, because theyalwayswant, yet even to them theremay be some special seasons of doing it to their greater advantage; for sometimes an Alms may not only deliver a poor man from some present extremity, but by the right timing of it, may let him in some way of a more comfortable subsistence afterward. And for the most, I prefume it is a good Rule, to dispense what we intend to any, as foon as may be, for delays are hurtful oftentimes both to them and our selves; first, as to them, it is fure, the longer we delay, the longer they groan under the present want, and after we have deligned them a relief, it is in some degree a cruelty to defer bestowing of it, for so long we prolong their sufferings. You will think him a hardhearted Physician that having a certain cure for a man in pain, should, when he might prefently

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Somony fently apply it, make unnecessary delays, and XVII. fo keep the poor man still in torture: and the fame it is here; wewant of the due compaffion, if we can be content our poor brother fould have one hourof unnecessary fuffering, when we have presentopportunity of relieving him or if he be not infuch an extremityof want, yet whatever we intend him for his greater comfort, he lofes to much of it, as the time of the delay amounts to. Secondly, in respect of our selves, tis ill to defer; for thereby we give advantage to the temptations either of Satan or our own coverous humour to diffwade us from it. Thus it fares too often with many Christian duties; for want of a speedy execution, our purpofes cool, and never come to act; so many resolve they will repent, but because they set not immediately upon it, one delay fucceeds another and keeps them from ever doing it at all; and fo 'tis very apt tofall out in this case, especially with men who areof a covetous temper, and therefore theyof all othershould not trust themselvs thus todelay.

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Prudently.

g. Thirdly, we should take care to give prudently that is, to give most, where it is most needed, and in such a manner, as may do the receiver most good. Charities do often miscarry forwant of this care, for if we give at all adventures to all that seem to want, we may sometimes give more to those, whose sloth and lewdness is the cause of their want, than to those who best deserve it, and so both encourage

ourage the one in their idleness, and disable Suman our selves from giving to the other. Yet I XVII. doubt not fuch may be the prefent wants even of the most unworthy, that we are to relieve hem, but where no fuch preffing need is, we hall do best to chuse out the fitter objects of charity, fuch as are those who either are not ble to labour, or else have a greater charge than their labour can maintain, and to those our alms should be given also in such manner asmay be most likely to do them good; the manner of which may differ according to the circumstances of their condition; it may to some be best perhaps, to give them by little and little, to others the giving it all at once may tend more to their benefit; and sometimes a feasonable loan may do as well as a gift, and that may be in the power fometimes of those who are able to give but little: But when we thus lend on charity, we must lend freely without Use, and also with a purpose, that if he should prove unable to pay, we will forgive so much of the Principal as his needs require, and our abilities will permit. They want much of this charity, who clap up poor debtors in prison, when they know they have nothing to answer the debt, which is a great cruelty, to make another miserable, when nothing is gained to our selves by it.

must not be strait-handed in our alms, and give by such pitiful scantlings, as will bring

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Dunbay almost no relief to the receiver, for that is a XVII. kind of mockery; 'tis as if one should pretend to feed one that is almost famished by giving him a crumb of bread; fuch Doles as that would be most ridiculous, yet I fear tis too near the proportion of some mens alms; such men are below those Disciples we read of, who knew only the Baptism of John, for tisto be observed, that John Baptist, who was but the forerunner of Christ, makes it a special part of his doctrine, that he that hath two coats thould impart to him that hath none, Luk. 3.11. He fays not, He that hath some great Wardrobe, but even he that hath but two coats must part with one of them; from whence we may gather, that what foever is above (not our vanity but) our need, should thus be difposed of, when our brethrens necessity requires it. But if we look into the first time of the Gospel, we shall find Christianity far exceeded this proportion of John's 3the converts affigned not a part only, but franklygave all to the use of the brethren, Att. 4. And though that being upon an extraordinaryoccasion, will be no measure of our constant practice, yet it may fhew us how prime & fundamental a part of Christianity, this of Charity is, that at the very first founding of the Church, such vast degrees of it were practifed; and if we farther consider what precepts of love are given us, in the Gospel, even to the laying down our lives for the brethren; 1 John 3.16. we cannot imagine gine our goods are in Gods account so much Suntage more precious than our lives, that he would XVII. command us to be prodigal of the one, and yet allow us to be sparing of the other.

ir. A multitude of Arguments might be brought to recommend this bounty to all that profels Christ; I shall mention only two, which I find used by S. Paul to the Corinthians on this occasion. The first is the example of Christ, 2 Cor. 8.9. For ye know the grace of our Lord Jesus Christ, who though he was rich, yet for your fakes he became poor, that ye through his powerty might be rich. Christ emptied himself of all that glory and greatness he enjoyed in Heaven with his Father, and fubmitted himlelf to a life of much meannels and poverty, only to enrich us. And therefore for shame, let us not grudge to empty our Coffers, to lessen somewhat of our heaps to relieve his poor members. The second, is the expectation of reward, which will be more or lefs, according to the degrees of our Alms, 2 Cor. 9.6. He that soweth paringly shall reap sparingly, and he that someth bountifully shall reapbountifully. We think him a very improvident husband-man that to fave a little feed at present, sows so thin, as to spoil his crop; and the same folly twill be in us, if by the sparingness of our alms, we make our felves a lank harvest hereafter, lose either all, or a great part of those rewards which God hath provided for the liberatalms giver. What is the proportion which may.

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Sunnay may be called a liberal giving, I shall not undertake to fetdown, there being degrees even in liberality; one may give liberally, and ver another give more liberally than he; besides. liberality is to be measured, not so much by what is given, as by the ability of the giver. A man of a meanestate may give less thanone of a great, and yet be the more liberal person. because that little may be more out of his, than the greater is out of the others. Thus we fee Christ pronounces the poor Widow to have given much more to the Treasury, than all the rich men, Luk. 21.3. not that her two mites were more than their rich gifts, but that it was more for her, she having left nothing behind, whereas they gave out of their abundance what they might easily spare. Every man must herein judge for himself; we see the Apostle, though he earnestly press the Gorinthians to bounty, yet prescribes not to them how much they shall give, but leaves that to their own breafts, 2 Cor. 9.7. Every man according as he purposeth in his heart, so let him give. But let us still remember, that the more we give (provided we do not thereby fail in the support of those, that most immediately depend on us ) the more acceptable it will be to God, and the more rewardable by him. And to secure the performance of the duty of almsgiving (whatever the proportion be) we may dovery well to follow the advice S. Paulgives the Corinthians in this matter, 1 Cor: 16.2. Upon the

the first day of the week let every one of youlay by Sunday him in flore as God hath prospered him. If men XVII. would do thus, lay by somewhat weekly in fore for this work of Charity, it were the furest way not to be unprovided of somewhat to give, when an occasion offered it self, and by giving so by little and little, the expence would become less sensible, & so be a means to prevent those grudgings and repinings, which are apt to attend men in greater difbursements; and sure this were in other respects also a very proper course, for when a Tradesman casts up his weekly account, and fees what his gains have been, tis of all others the most seasonable time to offer this tribute to God out of what he hath by His bleffing If any will fay they cannot fo well weekly reckon their gains, as by longer spaces of time, I shall not contend with them for that precise time, let it be done monthly or quarterly, so it be done. But that somewhat should still be laid by in bank for these uses, rather than left loose to our sudden Charities, is fure very expedient; and I doubt not, whoever will make trial of it, will upon experience acknowledge it to be fo.

towards the credit of our neighbour: and of repeat of this we may have many occasions, sometimes towards the innocent, and sometimes also towards the guilty. If one whom we know to be an innocent person, be slandered, and tra-

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Sunday duced, Charity binds us to do what we may for the declaring his innocency, and delivering him from that falle imputation, and that not only by witneffing when we are called to it, but by a voluntary offering our testimony on his behalf, or if the accusation be not before aCourt of Justice, and so there be no place for that our more solemn testimony, but that it be only a flandertoft from one to another, yet even there we are to do what we canto clear him, by taking all occasions publickly to declare what we know of his innocency. even to the guilty there is some Charity of this kind to be performed, sometimes by concealing the fault, if it be such that no other part of Charity to others make it necessaryto discover it, or it be not so notorious, as that it will be fure to betray it felf. The wounds of Reputation are of all others the most incurable, and therefore it may well become Christian Charity to prevent them, even where they have been deserved; and perhaps such a tenderness in hiding the fault may sooner bring the offender to Repentance, if it be feconded ( as it ought to be ) with all earnestness of private admonition: But if the fault be fuch, that it be not to be concealed, yet still there may be place for this Charity, in extenuating & lessening it as far as the circumstances will bear: As if it were done fuddenly and rashly, Charity will allow some abatement of the Censure, which would belong to a defigned

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figued and deliberate Act; and fo proportio- Sumay nably in other circumstanges. But the most frequent exercises of this Charity happen toward thole, of whole either innocency or guilt we have no knowledge, but are by tome doubtful actions brought under suspicion: And here we must remember, that it is the property of love, not to think evil, to judge he best; and therefore we are both to abstain from uncharitable conclusions of them our felves, and as much as lies in us, to keep others from them also, and so endeavour to preserve the credit of our neighbour; which is oftennmes as much shaken by unjust suspicions, as it would be by the trueft accufation. To thefe cases, I suppose, belongs that precept of Christ Mat. 7.1. Judge not; and when we consider how that is backt in the following words, That ye be not judged, we shall have cause to believe it no fuch light matter as the world feems to account it; our unmerciful judging of others will be paid home to us, in the strict and severe Judgment of God.

13. I have now gone through this Active The alls of Charity, as it relates to the four several capa- Charity in cities of our brethren, many of the particu- speds alls hars whereof were before briefly mentioned, of Fustice when we spake of Justice. If any think it improper, that the same acts should be made part of Justice and Charity too, I shall defire them to confider, that Charity being by Christs command become a debt to our brethren,all

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Summay the parts of it may in that respect be ranked XVII. under the head of Justice, since 'tis sure, paying of debts is a part of that : yet because in our common use we do distinguish between the offices of Justice and charity, I have chose to enlarge on them in particular reference to Charity. But I defire it may still be remembred, that whatfoever is under precept, is fo much a due from us, that we fin not only against Charity, but Justice too, if we negled it; which deserves to be considered, the more to stir up our care to the performance, and the rather, because there leems to be a common error in this point. Men look upon their Acts of mercy, as things purely voluntary, that they have no obligation to; and theeffect of it is this, that they are apt to think very highly of themselves, when they have performed any, though never formean, but never blame themselves, though they omit all: which is a very dangerous, but withal a very natural fruit of the former perswasion. If there be any Charities, wherein justice is not concerned, they are those which for the height and degrees of them are not made matter of strict Duty, that is, are not in those degrees commanded by God: even after these, twill be very reasonable for us to labour : but that cannot be done without taking the lower and necessary degrees in our way; and therefore let our first care be for them.

14.To

14. To help us wherein there will be no Sumbay etter means, than to keep before our eyes XVII. that grand rule of Loving our Neighbours as The great mr felves: this the Apostle makes the sum of Charing. our whole duty to our Neighbors, Rom. 13.9. Lett his therefore be the standard, whereby measure all thy actions, which relate to others; whenever any necessity of thy Neighbors presents it self to thee, ask thy self, wheher, if thou wert in the like case, thy love to by felf would not make thee industrious for relief, & then resolve thy love to thy Neighbor must have the same effect for him. This is that Royal Law, as S. James calls it, James 2.8. which all that profess themselves subleasto Christ, must be ruled by; and wholoever is fo, will not fail of performing all charities to others, because 'tis fure he would upon the like occasions have all such performed to himself. There is none but wishes to have his good name defended, his poverty reliev'd, his bodily suffering succoured, only it may be said, that in the spiritual wants, there are some so careless of themselves, that they wish no supply, they desire no reproofs, no inftructions, nay, are angry when they are given them; it may therefore feem that fuch men are not by vertue of this rule tied to those To this I answer, That florts of Charities. the love of our selves, which is here set as the measure of that to our Neighbor, is to be understood to be that reasonable love, which men Cc 3

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men ought to have, and therefore, though a XVII man fail of that due love he ows himfelf, ve his Neighbour hath not thereby forfeited his right, he has fill a claim to fuch a degree of our love, as is answerable to that, which in right we should bear to our felves; and fuch I am fure is this care of our Ipiritual estate. and therefore tis not our delpitting our own Souls, that will ablolve us from Charity to other mens: yet I shall not much present that they will be perswaded to it, or do any good by it, their ill example will over wheth all their good exhortations, and make them unfruitful.

Peace-making.

15. There is yet one Act of Charity Behind, which does not properly fall under any one of the former heads and yet may relate to them all, and that is, the making peace and amity among others: by doing whereof we may much benefit both the Souls, Bodies, Goods and Credit of our brethren; for all these are in danger by strife and contention. The reconciling of enemies is a most blessed work, and brings a bleffing on the Actors: We have Christs word for it, Bleffed are the Peace-makers, Mat. 5.9. & therefore we may be encourag'd diligently to lay hold of all opportunities of doing this office of Charity, to we all our Art and endeavour to take up all grudges & quarrels we differn among others neither must we only labour to restore peace where

it is loft, but to preferve it where it is : First, Sumse generally, bystriving to beget in the hearts of XVII. allwe converse with, a true value of that most precious Jewel, Peace; Secondly, particularly, by a timely prevention of those jars and unkindnesses, we see likely to fall out. It may many times be in the power of a discreet friend or neighbour, to cure those mistakes and milapprehensions, which are the first beginnings of quarrels and contentions; and it will be both more easie and more profitable, thus to prevent than pacifie strifes. 'Tis sure ris more easie, for when a quarrelis once broken out, tis like a violent flame, which cannot fofoon be quencht, as it might have been, whileft it was but a smothering fire. And then tis also more profitable, for it prevents many fins, which in the progress of an open contention, are almost sure to be committed. Solomon lays, In the multitude of words there wanteth not fin, Pro.10.19. which cannot more truly belaid of any forts of words, than those that pals in anger, and then though the quarrel be afterwards composed, yet those fins will still remain on their account; and therefore it is a great Charity to prevent them.

16. But to fit a man for this to excellent an Hethatun-Office of Peace-making, tis necessary that he dertakes it. be first remarkably peaceable himself; for peaceable withwhat face canst thou perswade othersto bimself. that which thou wilt not perform thy felf? or howcanft thou expect thy perswasions should

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bunday work? Twill be a ready reply in every mans XVII. mouth, Thou Hypocrite cast out first the beam out of thing own eye, Mat. 7. 5. and therefore be fure thou qualifie thy felf for the work. There is one point of Peaceableness which seems to be little regarded among men, and that is in the Case of legal trespasses; Men think it nothing to go to Law about every perty trifle, and as long as they have but Law on their fide never think they are to blame but fure hadwethat true peaceableness of spirit which we ought, we should be unwilling for such flight matters to trouble and dilquiet our Neighbours. Not that all going to Law is utterly unchristian, but such kind of Suits especially, as are upon contentiousness, and stoutnels of humor, to defend fuch an inconfiderable right, as the parting with will do us little or no harm or which is yet worle, to avenge fuch a trespass. And even in great matters, he that shall part with somewhat of his Right for love of Peace, does furely the most Christianly, and most agreeably to the advice of the Apostle, I Cor. 6.7. Rather to take wrong, and Suffer our selves to be defrauded. But if the damage be so unsupportable, that it is necessary for us to go to Law, yet even then we must take care of preserving Peace; first by carrying still a friendly and Christian temper towards the party, not suffering our hearts to be at all estranged from him; secondly, by being

willing to yield to any reasonable terms of

Of going to Lam.

agree-

greement whenever they shall be offered; Sunday and truly if we carry not this temper ofmind XVII. nour fuits. I fee not how they can be reconcleable with that peaceableness so strictly required of all Christians. Let those consider his who make it their pleafure themselvesto diquiet their Neighbor, or their trade to stir mothers to doit. This tender regard of Peace oth in our felves & others, is absolutely necellary to be entertained of allthose, whoown themselves to be the fervants of him, whose atle it is to be the Prince of Peace, Ifa. 9.6.

17. All that remains to be toucht on con- This Chacerning this Charity of the Actions, is the ex- rity of the tent of it, which must be as large as the for- actions must reach mer of the affections, even to the taking in, to enemies. not only ftrangers, and those of no relation to is, but even of our bitterest enemies. I have already spoken so much of the Obligation we are under roforgive them, that I shall not here lay any thing of that, but that being suppoled a Duty, twill fure then appear no unreafonable thing to proceed one step further, by doing them good turns; for when we have once forgiven them, we can then no longer account them enemies, and fo rwill be no hard matter even to flesh and bloud to do all kind things to them. And indeed this is the way, by which we must try the sincerity of ourforgivenels. Tis easie to lay, I forgiveluch a man, but if when an opportunity of doing him good is offered, thou declineft it, 'tis apparent

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Sources parent there yet lurks the old malice in thy heart, where there is a through forgivenels there willbe as great a readiness to benefit an enemy as a friend, nay, perhaps in some respects a greater, a true charitable person looking upon it as an especial prize, when he has an opportunity of evidencing the truth of his reconciliation, and obeying the precept of his Saviour, by doing good to them that base him, Mat. 5.44. Let us therefore refolve that all actions of kindnels are to be performed to our enemies for which we have not only the command but also the example of Christ, who had not only some in ward relenting stowards us his obstinate & most provoking enemies, but the wed it in acts, and those no cheap, or CONSUS IT easie ones, but such as cost him his dearest bloud And furely we can never pretend to be either obeyers of his Command, or followers of his Example, if we grudge to testifie our love to our Enemies, by those so much cheaper ways of feading them in hunger, and the like a recommended to us by the Apostle, Rom, 12, 20. But if we could perform these acts of kindnels to enemies in fuch a manner as might draw them from their enmity, and win them to Peace, the Charity would be doubled; And this we should aim at for that jer we see the Apostlesers as the end of the foredi, mentioned acts of feeding, &c. that we may nb beap coals of fire on their heads, not coals to R burn, but to melt them, into all love and ten-TE 210 Sugrecy derness ar;

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derness towards us; and this were indeed the Sunnar not complete way of imitating Christs ex- XVII. mple, who in all he did and suffered for us, beigned the reconciling of us to himfelf. 18. I have now hewed you the feveral self-love parts of our duty to our Neighbour, towards an binthe performance whereof I know nothing this Charihore necessary, than the turning out of our " hearts that felf-love which so often possesses them, and that for wholly, that it leaves no from for Charity, nay, nor justice neither to our Neighbour. By this felf-love Imean not haptrue love of our felves, which is the love and care of our Souls (for that would certainlyhelp not hinder us in this duty but I mean that immoderate love of our own worldly interests & advantages, which is apparently the root of all both injustice and uncharitableness towards others. We find this fin of Elfelove fet by the Apostle in the head of a whole troop of fins, 2 Tim. 3. 2. as if it were fome principal officer in Satans camp; and certainly, notwithour reason, for it never goes without an accurfed train of many other fins, which like the Dragons tail, Re. 12.4. fweeps away all care of duty to others. We are by it made so vehement and intent upon the pleafing ourselves, that we have no regard to any body elfe, contrary to the direction of S. Paul, Rom. 15.2. which is, nor to please our selves, But every man to please his Neighbort for bis good sto edification; which he backs with the example Mis

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burney ple of Christ, ver. 3. For even Christ pleased not himfelf: If therefore we have any fincere defire to have this vertue of Charity rooted in our hearts, we must be careful to weed out this fin of felf-love, for itis impossible they can profper together. The and the

Prayer a means to procure it.

19. But when we have removed this hindrance, we must remember that this, as all other graces, proceeds not from our felves, it is the gift of God, and therefore we must cen neftly pray to him to work it in us, to fend his holy Spirit, which once appeared in the form of a Dove, a meek and gall-less creature, to frame our hearts to the fame temper. and enable us rightly to perform this duty. that internoderate love of our own worldly

Christian duties both

20. I Have now past through those several Branches I at first proposed, and shewpossible and ed you what is our Duty to God, our selves, and our Neighbor: Of which I may fay as it is, Luke 16. 28. This do and thou (balt live. And furely 'tis no impossible task to perform this in fuch a measure, as God will graciously accept, that is, in Sincerity, though not in Perfection, for God is not that auftere Mafter, Luke 19.26. That reaps where he has not fown, he requires morning of us, which he is not ready by his Grace to enable us to perform, dif we be not wanting to our felves, either in asking it by Prayer, or in using it by Diligence. And as it is not impossible, so neither is it such a sad melancholy task, as men are sla apt

per to think it. Tis a special policy of Satans, Sunday odo as the spies did, Numb. 23.28. Bring up XVII. mill report upon this good Land, this state of Christian life, thereby to discourage us from entring into it, to fright us with I know not what Gyants we shall meet with; but let us nor thus be cheated, let us but take the courage to try, and we shall indeed find it a Caman, a Land flowing with milk and honey: God is not in this respect to his people a wilderness, Land of darkness, Jer. 2.31. His Service does not bereave men of any true joy, but helps them to a great deal: Christs yoke is an easie, nay, a pleasant yoke, his burden a light, yea, a gracious burden. There is in the practice of Christian Duties a great deal of present pleafure, and if we feel it not, it is because of the refistance our vicious and sinful customs make, which by the contention raises an unpasiness. But then first, that is to be charged only on our felves, for having got those ill customs, and thereby made that hard to us, which in it self is most pleasant, the Duties are not to be accused for it. And then secondly, even there the pleasure of subduing those ill habits, overcoming those corrupt customs is such, as hugely outweigheth all the trouble of the combate.

21. But it will perhaps be faid, that some Even when parts of piety are of such a nature, as will be they expose very apt to expose us to persecutions and suf- mard sufferings in the world, and that those are not ferings. joyous but grievous.

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Sunday XVII.

I answer, that even in those there is maner of joy. We fee the Apostles thought ir fo, They rejoyced that they were counted worthy to faffer for Christs name, Acts 4.41. and S. Perer tells us, That if any suffer as aChristian, he is to other fie God for it, 1 Pet.4.16. There is fuch a force and vertue in the testimony of a good Confeience, as is able to change the greateft fuffering into the greatest triumph, & that testimony we can never have more clear and lively, than when we suffer for righteousness fake; fo that you fee Christianity is very amiable even in its faddest dress the inward comforts of it do far furpals all the outward tribulations that attend it, & that even in the inflant while we are in the state of warfare upon earth. But then if we look forward to the crown of our victories, these eternal rewards in Heaven, we can never think those tasks fad, though we had nothing at present to fweeten them, that have fuch recompences await them at the end; were our labours never so heavy, we could have no cause to faint under them. Let us therefore when ever we meet with any discouragements in our course, fix our eye on this rich prize, and then run with patience the race which is fet before us, Heb. 12. 2. follow the Captain of our salvation through the greatest sufferings, yea, even through the same red fea of blond which he hath waded, whenever our Obedience to him shall require it; for though our fidelity to him

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hould bring us to death it felf we are fure to Sunday eno lofers by it, fortofuch he hath promised XVII. crown of life, the very expectation whereof sable to keep a Christian more chearful in his fetters & dungeon, than a worldling can be in the midft of his greatest prosperities.

22. All that remains for me farther to add, of delaying searnestly to intreat & beseech the Reader, our turnthat without delay he put himself into this so ing to God. pleasant and gainful a course, by setting sincerely to the practice of all those things, which either by this Book, or by any other means he dicerns to be his Duty: and the further he hith formerly gone out of his way, the more lafte it concerns him to make to get into it, and to use the more diligence in walking in it. He that hath a long journey to go, and finds he hath loft a great part of his day in a wrong way, will not need much intreaty, either to turn into the right, or to quicken his pace init. And this is the case of all those that have lived in any course of sin, they are in a wrong road, which will never bring themto the place they aim at: nay, which will certainly bring them to the place they most fear and abhor; much of their day is spent, how much will be left to finish their journey in, none knows, perhaps the next hour, the next minute, the night of death may overtake them; what a madness is it then for them to defer one moment to turn out of that path which leads to certain destruction, and to put

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XVII. to blis and glory? Yet so are men bewitched, and enchanted with the deceit. fulness of fin, that no intreaty, no perswasion can prevail with them, to make this fo reasonable, so necessary a change: not but that they acknowledge it needful to be done, but they are unwilling to do it yet, they would enjoy all the pleasures of fin as long as they live, and then they hope at their death, or some little time before it, to do all the business of their Souls. But, alas! Heaven is too high to be thus jumpt into, the way to it is a long and leifurely afcent, which requires time to walk. The hazards of fuch deferring are more largely spoken of in the Discourse of Repentance: I shall not here repeat them, but desire the Reader seriously to lay them to heart, and then surely he will think it seasonable Counsel that is given by the Wife man, Ecclus. 5. 7. Make no tarrying to turn to the Lord, and put not off from day to day. groad will ne

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# DEVOTIONS

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RIVATE DEVOTIONS

Christian Reader,

I Have, for the help of thy Devotions, set down fome FORMS of PRIVATE PRAYER, apon several occasions: If it be thought an omifficant hat there are none for Families, I must answer for my self, that it was not from any opiniment at God is not as well to be worshipp'd in the Family as the Closet; but because the Providence of God and the Church hat already furnished thee for that purpose, infinitely beyond what my utmist care could do. I mean the PUBLICK LITURGY or COMMON-PRAYER, which for all publick addresses to God (and such are Family-prayers) are so excellent and useful, that we may say of it, as David did of Goliah's sword, I Sam. 21.9. There is none like it.

## DIRECTIONS for the MORNING.

As soon as ever thou awakest in the morning, lift up thy heart to God in this or the like short Prayer.

L from fleep, so by thy grace awaken my Soul from fin; and make me so to walk before thee this day, and all the rest of my life, that Dd 2 when

when the last trumpet shall awake me out of my grave, I may rise to the life immortal, through Jesus Christ.

Y THen thou hast thus begun, suffer not ( without some urgent necessity ) any morldly thoughts to fill thy mind, till thou halt alfo paid thy more folemn Devotions to Almighty God, Stherefore during the time thou art dreffing thy felf, (which should be no longer than common decency requires) exercise thy mind in some spiritual thoughts: As for example, confider to what Temptations thy business or company that day are most like to lay thee open, and arm thy felf mith Resolutions against them; or again, consider what occasions of doing service to God, or good to thy neighbour are that day most likely to present themselves, and resolve to embrace them; and al-To contrive how thou mayest improve them to the uttermost. But especially it will be fit for thee to examine whether there have any sin escaped thee fince thy last nights examination. If after these considerations any further feisure remain, thou mayest profitably employ it in meditating on the general Resurrection ( whereof our rising from our beds is a representation) and of that dreadful Judgment which shall follow it, and then think with thy self in what preparation thou art for it, and resolve to husband carefully every minute of thy time towards the fitting thee for that great account. As foon as thou art ready, retire to some private place, & there offer up to God thy morning Sacrifice of Praise and Prayer. Pray-

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### Prayers for the Morning.

OFFOVER A GROOM

At thy first kneeling down, say,

Holy, bleffed and glorious Trinity, three Persons and one God, have meroy upon me a miserable sinner.

I ORD, I know not what to pray for as I ought, O let thy Spirit help my infirmities, and enable me to offer up a spiritual Sacrifice acceptable to thee by Jesus Christ.

#### A Thanksgiving.

Gracious Lord, whose mercies endure for ever, I thy unworthy fervant who have so deeply tasted of them, desire to render thee the tribute of my humblest praises for them. In thee, O Lord, I live and move and have my being : thou first madest me to be, and then that I might not be miserable but happy, thou sentest thy Son out of thy bosom to Redeem me from the power of my fins by his Grace, and from the punishment of them by his Bloud, and by both to bring me to his glory. Thou haft by thy mercy caused me to be born within thy peculiar fold, the Christian Church, where I was early consecrated to thee in Baptism, & have been partaker of all those spiritual helps which might Dd 3

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aid me to perform that Vow I there made to thee; and when by my own wilfulness or negligence, I have failed to do it, yet thou in thy manifold mercies haft not forfaken me. but hast graciously invited me to repentance, afforded me all means both ourward and inward for it, and with much parience haft attended and not cut me off in the acts of those many damning fins I have committed, as I have most justly deserved. It is, O'Lord, the Restraining grace alone by which I have been kept back from any the greatest sins and it is thy Inciting and Affifting grace alone, by which I have been enabled to do any the least good; therefore not unto me, not unto me, but unto thy Name be the praises. For these and all other thy spiritual blessings, my foul doth magnifie the Lord, and all that is within me praise his holy Name: Ilikewise praise thee for those many outward Blessings I enjoy, as health, friends, food and raiment the comforts as well as the necessaries of this life, forthole continual Protections of thy hand by which I and mine are kept from dangers, and those gracious Deliverances thou hast often afforded out of fuch as have befallen me, and for that mercy of thine whereby thou hast sweerned & allayed those troubles thou hast nor feen fir wholly to remove: for thy particular preservation of me this night, and all other thy goodness towards me. Lord, grant that I may render thee not only the fruit of

by lips, but the obedience of my life; that for these blessings here may be an earnest of those richer blessings thou hast prepared for those that love thee, and that for his sake, whom thou hast made the Author of Eternal Salvation to all that obey him, even Jesus Christ.

### A Confession.

Righteous Lord, who hatest iniquity, I thy finful creature cast my self at thy feet, acknowledgingthat I most justly deserve to be utterly abhorred and forfaken by thee; for I have drunk iniquity like water, gone on in a continued course of fin and rebellion against thee, daily committing those things thou forbiddest, and leaving undone those things thou commandest; mine heart, which should be an habitation for thy spirit, is become a cage of unclean birds, of foul and dilordered affections; and out of this abundance of the heart my mouth speaketh, my hands act, so that in thought, word and deed, I continually transgress against thee. (Here mention the greatest of thy sins. ) Nay, O Lord, I have despised that goodness of thine which should lead me to Repentance, hardning my heart against all those means thou hast used for my amendment. And now, Lord, what can I expect from thee but judgment & fiery indignation, that is indeed the due reward of

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my fins? But, O Lord, there is mercy with thee that thou mayest be feared. Ofit me for that mercy by giving me a deep & hearty Repentance, and then according to thy Goodness let thine anger and thy wrath be turned away from me; look upon me in thy Son, my bleffed Saviour, and for the merit of his fufferings pardon all my fins: And, Lord, I beseech thee, by the power of thy grace fo to renew and purifie my heart, that I may become a new creature, utterly forfaking every evil way, and living in constant, fincere, universal obedience to thee all the rest of my days, that behaving my felf as a good and faithful servant, I may by thy mercy at the last be received into the joy of my Lord. Grant this for Jesus Christ his sake.

#### A Prayer for Grace.

Most gracious God from whom every good and perfect gift cometh, I wretched creature that am not able of my self so much as to think a good thought, beseech thee to work in me both to Will and Do according to thy good pleasure. Inlighten my mind that I may know thee, and let me not be barren or unsruitful in that knowledge; Lord work in my heart a true Faith, a purifying Hope, and an unseigned Love towards thee; give me a full Truston thee, Zeal for thee, Reverence of all things that relate to thee;

thee; make me Fearful to offend Thee, Thankful for thy mercies, Humble under thy corrections, Devout in thy Service, Sorrowful for my fins; and grant that in all things I may behave my felf fo, as befits a creature to his Creator, a fervant to his Lord; enable me likewise to perform that Duty I owe to my felf; give me that Meekness, Humility, and Contentedness whereby Imay always possess my soul in Patience and Thankfulness; make me diligent in all my duties, watchful against all temptations, perfectly pure and Temperate, and so moderate in my most lawful enjoyments, that they may never become a snare to me; make me also, O Lord, to be so affected towards my Neighbour, that I never transgress that royal Law of thine, of Loving him as my felf, grant me exactly to perform all parts of Justice, yielding to all whatsoever by any kind of Right becomes their due, and give me fuch bowels of mercy and compassion, that I may never fail to do all acts of Charity to all men, whether friends or enemies, according to thy command and example. Finally, I beseech thee, O Lord, to fanctifie me throughout, that my whole fpirit and foul and body may be preferved blameles unto the coming of our Lord Jesus Christ; to whom with thee and the Holy Ghost be all honour and glory for ever. Amen.

Intercession.

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#### and batto Intercession.

Bleffed Lord, whose mercy is over all thy works, I befeech thee to have mercy upon all men, and grant that the precious ransom which was paid by thy Son for all, may be effectual to the faving of all. Give thy inlightning Grace to those that are in darkness, and thy converting grace to those that are in fin; look with thy tenderest compassions upon the Universal Church. Obe favourable and gracious unto Sion, build thou the walls of Jerusalem: unite all those that profess thy Name to thee, by purity, and holines; and to each other by brotherly love. Have mercy on this defolate Church, and finful Nation; thou haft moved the Land and divided it healthe fores thereof for it shaketh; make us fo truly to repent of those fins which have provoked thy Judgments, that thou also mayest turn, and repent, and leave a bleffing behind thee. Bless those whom thou hast appointed our Governours, whether in Church or State: forule their hearts, and strengthen their hands, that they may neither want will nor power to punish wickedness & vice, and to maintain Gods true Religion and Vertue. Have pity, O Lord, on all that are in affliction; be a Father to the Fatherless, and plead the cause of the Widow, comfort the feebleminded, support the weak, heal the fick, relieve the needy, defend the oppressed, and adminiadminister to every one according to their several necessities; let thy blessings rest upon all that are near and dear to me, and grant them whatsoever thou sees necessary either to their Bodies or their Souls. (Hear name thy manest Relations.) Reward all those that have done or wish me evil, and work in them and me all that good which may make us acceptable in thy sight, through Jesus Christ.

#### For Preferdation.

Merciful God, by whose bounty alone it is, that I have this day added romy life, I beseech thee so to guide me in it by thy Grace, that I may do nothing which may dishonour thee, or wound my own soul, but that I may disigently apply my self to do all such good works, as thou hast prepared for me to walk in; and, Lord, I beseech thee, give thy Angels charge over me, to keep me in all my ways, that no evil happen unto me, nor any plague come nigh my dwelling, but that I and mine may be safe under thy gracious protection, through Jesus Christ.

Lord pardon the wandrings and coldness of these peritions, and deal with me; not according either to my prayers or deserts; but according to my needs and thine own rich mercies in Jesus Christ, in whose blessed

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blessed name and words, I conclude these my impersect prayers; saying, Our Father, &c.

Directions for Night.

TNIGHT, when it draws towards the A time of rest, bethink thy self how thou hast passed the day; examine thine own heart what fin either of thought, word, or deed thou hast committed, what opportunity of doing good thou hast omitted, and what soever thou findest to accuse thy self of, confess humbly and penitently to God, renew thy purposes and resolutions of amendment, and beg his pardon in Christ, and this not flightly, and only as of courfe, but with all devout earnestness and heartiness as thou wouldest do, if thou wert sure thy death were as near approaching as thy sleep, which for ought thou knowest may be so indeed, and therefore thou shouldest no more venture to sleep unreconciled to God, than thou wouldest dare to die so. In the next place confider what special and extraordinary mercies thou hast that day received, as if thou hast had any great deliverance, either in thy inward man, from some dangerous temptations, or in thy outward, from any great and apparent danger, and offer to God thy hearty and devout praise for the same; or if nothing extraordinary have so hapned, and thou hast been kept even from the approach of danger, thou halt not the less, but the greater cause to magnifie God, who hath by his protection so guarded thee, that not

so much as the fear of evil hath assaulted thee. Ind therefore omit not to pay him the tribute of humble thankfulness, as well for his usual and daily preservations, as his more extraordinary deliverances. And above all endeavour still by the consideration of his mercies to have thy heart the more closely knit to him, remembring that every favour received from him is a new engagement upon thee to love and obey him.

# Prayers for Night.

O Holy, bleffed and glorious Trinity, three Persons and one God, have mer-

cy upon me a miserable sinner.

Lord, I know not what to pray for as I ought, O let thy Spirit help my infirmities, and enable me to offer up a spiritual Sacrifice, acceptable unto thee by Jesus Christ.

## A Confession.

OMOST Holy Lord God, who art of purer eyes than to behold iniquity, how shall I, abominable wretch, dare to appear before thee, who am nothing but pollution? I am defiled in my very nature, having a backwardness to all good, and a readiness to all evil; but I have defiled my self yet much worse by my own actual fins and wicked customs: I have transgrest my duty to Thee, my Neighbour, and my Self, and that both

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in thought, in word, and in deed, by doing chose things which thou hast expresly forbidden, and by neglecting to do those things thou haft commanded me. And this not only through ignorance and frailty, but knowingly and wilfully against the motions of thy Spirit, and the checks of my own conscience to the contrary. And to make all the cour of meetive finful. Thave gone on in a daily course of repeating these provocations against thee, notwithstanding all thy calls to, and my own purpoles and vows of amendment; yea, this very day I have not ceased to add new fins to all my former guilts. (Here name the particulars. ) And now, O Lord, what shall I say, or how shall I open my mouth, feeing I have done thefe thing? I know that the wages of these sins is death; but O thou who willest not the death of a singer, have mercy upon me; work in me, I beleech thee, a fincere contrition, and a perfect hatred of my fins: and let me not daily confess, and yet as daily renew them; but Grant, O Lord, that from this instant I may give a bill of Divorce to all my most beloved lusts, and then be thou pleased to marry me to thy self in truth, in rightcouloefs and holinefs. And for all my past fins, O Lord, receive a reconcilia tion; accept of that ranfom thy bleffed Son hath paid for me, and for his fake whom thou halt fet forth as a propiniation, pardon all my offences, and receive me to thy favour. And when

when thou hast thus spoken peace to my soul, Lord keep me that I turn not any more to folly, but so establish me with thy Grace, that so temptation of the World, the Devil, or my own siesh may ever draw me to offend thee; that being made free from sin, and becoming a servant unto God, I may have my fruit unto holiness, and the end everlasting life, through Jesus Christ our Lord.

#### A Thank Sgiving.

Thou Father of Mercies, who art kind even to the unthankful, I acknowledge my felf to have abundantly experimented that gracious property of thine; for not withfinding my daily provocations against thee, thou still heapest mercy and loving kindness pon me. All my contempts and despisings of thy spiritual favours have not yet made thee withdraw them, but in the riches of thy goodness and long-suffering thou still ontinuelt to me the offers of grace and life inthy Son. And all my abuses of thy tempoal bleffings thou haft not punished with an utter deprivation of them, but art still pleased to afford me a liberal portion of them. The fins of this day thou haft not repayed, as justwthou might'ft, by fweeping meaway with wift destruction, but hast spared and preferved me according to the greatness of thy mercy. (Here mention the particular mercies of that day.) What shall I render unto the Lord,

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Lord, for all these benefits he hath done unto me? Lord, let this goodness of thine lead me to repentance, and grant that I may not only offer thee thanks and praise, but may also order my conversation aright, that so ! may at the last fee the salvation of God, through Jefus Christ, t pero holincisman

Here use the Prayer for Grace, and that of Intercession appointed for the Morning.

For Preservation.

Bleffed Lord, the Keeper of Ifrael, that neither flumberest nor sleepest, be pleased in thy mercy to watch over me this night; keep me by thy grace from all works of darkness, and defend me by thy power from all dangers, grant me moderate and refreshing sleep, such as may fit me for the duties of the day following. And, Lord, make me ever mindful of that time when I shall lye down in the dust; and because I know neither the day nor the hour of my Masters coming, grant me grace that I may be always ready, that I may never live in fuch a state as I shall fear to die in; but that whether I live, I may live unto the Lord, or whether I die, I may die unto the Lord, fo that living and dying I may be thine, through Jefus Chrift.

Use the same concluding Prayer as in the

Morning.

A S thou are putting off thy clothes, think with thy felf that the time approaches that thou must put off thy body also, and then thy Soul must appear naked before Gods Judgment Seat; and therefore thou hadst need be careful somake it so clean and pure by repentance and boliness, that he who will not look on iniquity may graciously behold and accept its

Let thy Bed put thee in mind of thy Grave, and when thou lyest down, say,

Blessed Saviour, who by thy precious death and burial didst take away the sting of death and the power of the grave, grant me the joyful fruits of that thy victory, and be thou to me in life and death advantage.

I will lay me down in peace, and take my rest; for it is thou, Lord, only that makest

me dwell in safety.

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Into thy hands I commend my spirit; for thou hast redeemed it, O Lord, thou God of truth.

IN the ANCIENT CHURCH there were besides Morning and Night, four other times every day which were called HOURS OF PRAYER, and the zeal of those sirst Christians was such, as made them constantly ob
E e served.

ferved. It would be thought too great a strictness now in this lukewarm age to enjoyn the like frequency: yet I cannot but mention the example, and fay that for those who are not by very necesfary business prevented, it will be but reasonable to imitate it, and make up in publick and private those FOUR TIMES of PRAYER. besides the OFFICES already set down for MORNING and NIGHT, and that none may be to feek how to exercise their devotions at thefe times, I have added divers COL LECTS for several Graces, whereof every man may use at each such time of prayer so many as his zeal and leifure hall point out to him, adding, if he please one of the Confessions appointed for morning and night, and never omitting the LORDS PRAYER.

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But if any mans state of life be really so busie, as will not allow him time for so long and solemn devotions; yet certainly there is no man fo overlaid with business, but that he may find leisure oftentimes in a day to say the LORDS PRAYER alone: und therefore let him use that, if he cannot more. But because it is the Character of a Christian, Phil. 3.20. That he hath his conversation in Heaven, it is very fit that besides these set times of Prayer, he should divers times in a day by fort and sudden EJACULATIONS durt up his foulthe ther. And for this fort of devotion no mantan mantleisure, for it may be performed in the midst of business; the Artificer at his work, the Husbandman

bandman at his plough may practife it. Now as he cannot want time, fo that he may not want matter for it, I have thought it not unuseful out if that rich store-house, the BOOK of PSALMS, to furnish him with some texts, thich may very fith beused for this purpose; which being learned by heart will always be ready at hand to employ his devotion; and the natter of them being various, some for pardon of in, some for Grace, some for the light of Gods musenance, some for the Church, some for Thanksgiving, &c. every man may fit himself mording to the present need and temper of his ful. I have given these not as a full collection, but only a taste, by which the Readers appetite be raifed to fearth after more in that Book; nd other parts of Holy Scripture.

## COLLECTS for several GRACES.

#### For Faith.

Bleffed Lord, whom without Faith it is impossible to please, let thy Spirit, I beseech thee, work in me such a Faith, asmay be acceptable in thy sight, even such as worketh by love. O let me not rest in a dead inessectual Faith, but grant that it may be such as may shew it self by my works, that it may be that victorious Faith, which may enable me to overcome the world, and conform me to the Image of that Christ, on whom

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whom I believe; that fo at the last I may receive the end of my Faith, even the Salvation of my Soul, by the same Jesus Christ.

#### For Hope.

Of the Earth, let me never be destitute of a well-grounded hope, nor yet posses with a vain presumption, suffer me not to think thou wilt either be reconciled to my sins, or reject my repentance: but give me, I besech thee, such a hope as may be answerable to the only ground of hope, thy promises, and such as may both encourage and enable me to purish my felf from all silthiness both of slesh and spirit, that so it may indeed become to me an anchor of the soul both sure and sted-sast, entring even within the vail; whither the forerunner is for me entred, even Jesus Christ my High Priest & blessed Redeemer.

#### For the Love of God.

Holy and gracious Lord, who art infinitely excellent in thy felf, and infinitely bountiful and compaffionate towards me, I befeech thee fuffer not my heart to be so hardned through the deceitfulness of sin, as to resist such charms of love, but let them make deep & lasting impressions on my soul. Lord thou art pleased to require my heart, and thou only hast right to it. O let me not be so sacrilegiously unjust as to alienate any part

part of it, but enable me to render it up whole and entire to thee. But, O my God, thou feest it is already usurped, the World with its vanities hath seized it, and like a frong man armed keeps possession. O thou who art stronger come upon him, and take this unworthy heart of mine as thine own boil, refine it with that purifying fire of thy love, that it may be a fit habitation for thy Spirit. Lord, if thou see it fit, be pleased to let me taste of those joys, those ravishments of thy love, where with thy Saints have been forransported. But if in this I know not what I ask, if I may not chuse my place in thy Kingdom, yet, O Lord, deny me not todrink of thy cup, let me have such a sincerity and degree of love, as may make me endure any thing for thy fake, fuch a perfect love as may caft out all fear and flothtoo, that nothing may feem to me too grievous to suffer, or too difficult to do in obedience to thee; that so expressing my love by keeping thy Commandments, I may by thy mercy at last obtain that Crown of Life, which thou has promised to those that love thee, through Jesus Christ our Lord.

#### For Sincerity.

Holy Lord, who requireft truth in the inward parts, I humbly befeech thee to purge me from all hypocrifie and unfincerity. The heart, O Lord, is deceitful above all Ee 3

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things, and my heart is deceitful above all hearts: O thou who fearchest the heart and reins, try me, and feek the ground of my heart, and fuffer not any accurfed thing to lurk within me, but purifie me even with fire, fo thou confume my drofs. O Lord, I cannot deceive thee, but I may most easily deceive my felf. I befeech thee let me not reft in any fuch deceit; but bring me to a fight and harred of my most hidden corruptions, that I may not cherish any daring lust, but make an utter destruction of every Amalekite. O fuffer me not to speak peace to my felf, when there is no peace, but grant I may judge of my felf as thou judgest of me, that I may never be at peace with my felf, till I am at perfect peace with thee, and by purity of heart be qualified to fee thee in thy Kingdom, through Jesus Christ.

#### For devotion in Prayer.

Oracious Lord God, who not only permittest, but invitest us miserable and needy creatures, to present our petitions to thee grant I beseech thee, that the Requency of my prayer may be somewhat proportionable to those continual needs I have of thy mercy. Lord, I confess, it is the greatest honour and greatest advantage, thus to be allowed access to thee; yet so sortish and stupid is my prophane heart, that it shuns or frustrates the opportunities of it. My Soul, O

Lord,

Lord, is possest with a spirit of infirmity, it is bowed together, and can in no wife lift up it felf to thee. O be thou pleased to cure this sad, this miserable disease, to enspirit and enliven this earthly droffy heart, that it may freely mount towards thee; that I may fet a true value on this most valuable priviledge, and take delight in approaching to thee: and that my approaches may be with a reverence some way answerable to that a wful Majesty I come before; with an importunity and earneftness answerable to those pressing wants I have to be supplied; and with such a fixedness and attention of mind, as no wandring thoughts may interrupt : that I may no more incur the guilt of drawing near to thee with my lips, when my heart is far from thee, or have my prayers turned into fin; but may fo ask that I may receive, feek that I may find, knock that it may be opened unto me; that from praying to thee here, I may be translated to the praising thee eternally in thy glory through the Merits and intercession of Jefus Christ.

#### For Humility.

Thou High and Lofty One, that inhabitest Eternity, yet art pleased to dwell with the humble spirit, pour into my heart, I beseech thee, that excellent grace of Humility, which may utterly work out all those vain conceits I have of my self; Lord, con-

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vince me powerfully of my own wretchednels, make me to fee that I am miserable, and poor, and blind, and naked, and not only dust, but sin; that so in all thy dispensations towards me, I may lay my hand upon my mouth, and heartily acknowledge that I am less than the least of thy mercies, and greater than the greatest of thy judgments. And, O Lord, grant me not only to walk humbly with my God, but even with men also, that I may not only submit my self to thy rebukes, but even to those of my fellow Chriftians, and with meekness receive and obey their admonitions. And make me so to behave my felf towards all, that I never do any thing through strife and vain glory; and to that end grant, that in lowliness of mind I may efteem every other man better than my felf, and be willing that others should efteem them so also: that I neither nourish any high opinion of my felf, nor covet one among others, but that despising the vain praise of men, I may seek that praise which cometh from thee only. That so instead of those mean servile Arts I have used to recommend me to the efteem of men, I may now imploy all my industry and care to approve my felf to thee, who reliftest the proud, and givest grace to the humble: grant this, O Lord for his take, who humbled himself unto the death of the Cross, Jesus Christ.

## For the Fear of God.

Glorious Majesty, who only art high and to be feared; poffes my toul with a holy awe and reverence of thee, that I may give thee the honour due unto thy Name, & may bear such a respect to all things which relate to thee, that I may never prophane any holy thing, or facrilegioufly invade what thou hast fet apart to thy self. And O Lord, fince thou art a God that wilt not clear the guilty, let the dread of thy justice make me tremble to provoke thee in any thing. Olet me not so misplace my fear, as to be afraid of a man that shall die, and of the son of man, who shall be made as grass, and forget the Lord my maker; but replenish my soul with that fear of the Lord, which is the beginning of wisdom, which may be as a bridle to all my brutish appetites, and keep me in a constant conformity to thy holy will. Hear me, O Lord, I beseech thee, and put this fear in my heart, that I may not depart from thee, but may with fear and trembling work out my own salvation, through Jesus Christ.

#### For Truft in God.

Almighty Lord, who never faileft them that trust on thee, Give me grace, I befeech thee, in all my difficulties and distresses, to have recourse to thee, to rest and depend on thee: thou shalt keep him, O Lord, in perfect

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fect peace, whose mind is staid on thee, O let me always rest on this firm Pillar, and never exchange it for the broken reeds of worldly fuccours; fuffer not my heart to be overcharged with the cares of this life, taking thought what I shall eat or drink, or wherewithal I shall be cloathed, but grant that having by honest labour and industry done my part, I may chearfully commit my felf to thy providence, cafting all my care upon thee; and being careful for nothing, but to be of the number of those whom thou ownest and careft for, even such as keep thy Testimonies, and think upon thy Commandments to do them. That feeking first thy Kingdom and the righteousness thereof, all these outward things may be added unto me in fuch a meafure as thy wildom knows best for meggrant this, O Lord, for Jesus Christ his sake.

#### For Thankfulness.

Most gracious and bountiful Lord, who fillest all things living with good, and expectest no other return, but praise and thanksgiving; let me, O Lord, never defraud thee of that so easie tribute, but let my heart be ever filled with the sense, and my mouth with the acknowledgment of thy mercies It is a joyful and pleasant thing to be thankful; O suffer me not, I beseech thee, to lose my part in that Divine pleasure; but grant that as I daily receive blessings from thee,

thee, so I may daily from an affectionate and devout heart offer up thanks to thee; and grant that not only my lips, but my life may shew forth thy praise, by consecrating my self to thy service, and walking in holiness and righteousness before thee all the days of my life, through Jesus Christ my Lord and blessed Saviour.

#### For Contrition.

Holy Lord, who are a merciful embracer of true penitents, but yet a confuming fire towards obstinate finners; how shall I approach thee, who have so many provoking fins to inflame thy wrath, & fo little fincere repentance to incline thy mercy! O be thou pleased to soften and melt this hard obdurate heart of mine, that I may heartily bewail the iniquities of my life; strike this tock, O Lord, that the waters may flow out, even flouds of tears to wash my polluted conscience. My drowzy Soul hath too long slept fecurely in fin; Lord, awake it, though it be with thunder, and let me rather feel thy terfors than notfeel my fin. Thousentest thyblesfed fon to healthe broken-hearted; but, Lord, what will that availme, if my heart be whole? Obreak it that it may be capable of this healing vertue; and grant, I befeech thee, that having once tafted the bitterness of sin, I may fly from it as from the face of a Serpent, and bring forth fruits of Repentance in amendment

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ment of life, to the praise and glory of thy grace in Jesus Christ our blessed Redeemer.

#### For Meekness.

Bleffed Jefu, who wast led as a sheep to the flaughter, let I befeech thee, that admirable example of Meekness quench in me allsparks of anger and revenge, and work in me such a gentleness and calmness of Spirit, as no provocations may ever be able to disturb. Lord, grant I may be so far from offering the least injury, that I may never return the greatest, any otherwise than with prayers and kindness: that I who have so many talents to be forgiven by thee, may never exact pence of my brethren; but that putting on bowelsofmercy, meekness, long-suffering, thy , peace may rule in my heart, & make it an acceptable habitation to thee, who art the Prince of peace, to whom with the Father & holy Spirit be all honour and glory for ever.

For Chaftity.

Holy and immaculate Jesus, whose first descent was into the Virginswomb, and who dost still love to inhabit only in pure & virgin hearts, I beseech thee send thy Spirit of purity to cleanse me from all filthiness both of slesh and spirit; my body, O Lord, is the Temple of the Holy Ghost; O let me never pollute that temple with any uncleanness. And because out of the heart proceed the things

things that defile the man, Lord, grant me to keep my heart with all diligence, that no impure or foul thoughts be harboured there: but enable me I befeech thee, to keep both body and foul pure and undefiled, that so I may glorifie thee here both in body & spirit, and be glorified in both with thee hereafter.

#### For Temperance.

Gracious Lord, who hast in thy bounty to mankind offered to us the use of thy good creatures for our corporal refreshment: grant that I may always use this liberty with thankfulness and moderation. Olet me never be so enslaved to that brutish pleasure of tafte, that my table become a fnare to me; but give me, I befeech thee, a perfect abhorrence of all degrees of excess, and let me eat and drink only for those ends, and according to those measures which thou hast affigned me, for health and not for luxury. Lord, grant that my pursuits may be not after the meat that perisheth, bur after that which endureth to everlasting life; that hungring and thirsting after righteousness I may be filled with thy grace here, and thy glory hereafter, through Jesus Christ.

#### For Contentedness.

Omerciful God, thy wisdom is infinite to chuse, and thy love forward to dispense good things to us; O let me always fully and entirely

entirely refign my felf to thy disposals, have no defires of my own, but a perfect farisfaction in thy choices for me; that so in whatsoever estate I am, I may be therein content. Lord, grant I may never look with murmuring on my own condition, nor with envy on other mens. And to that end, I beseech thee, purge my heart of all covetous affections. O let me never yield up any corner of my foul to Mammon, but give me fuch a contempt of these fading riches, that whether they increase or decrease, I may never fet my heart upon them, but that all my care may be to be rich towards God, to lay up my treasure in Heaven; than I may fo feemy affections on things above, that when Christ who is my life shall appear, I may also appear with him inglory. Grant this, O Lord, for the merits of the same Jesus Christ. To via stack has

# For Diligence.

Char man should be born to labor, suffer me not to resist that design of thine, by giving my self up to sloth & idleness; but grant I may so imploy my time, and all other talents thou hast intrusted me with, that I may not fall under the sentence of the slothful and wicked servant. Lord, if it be thy will, make me some way useful to others, that I may not live an unprofitable part of mankind; but however, O Lord, let me not be useless to my

felf,

felf, but grant I may give all diligence to make my calling and election fure. My foul is beset with many and vigilant adversaries; Obt me not fold my hands to sleep in the midst of so great dangers, but watch and pray, that lenter not into temptation; enduring hardness as a good Souldier of Jesus Christ, till at the last from this state of warfare, thou translate me to the state of triumph and bliss in thy Kingdom, through Jesus Christ.

For Justice.

Thou King of Righteoufness, who haft commanded us to keep judgment and do justice, be pleased by thy Grace to cleanse my heart and hands from all fraud and iniffice, and give me a perfect integrity & up ightness in all my dealings. O make me ever abhor to use my power to oppress or my skill odeceive my brother; and grant I may most frictly observe that sacred rule, of doing as I would be done to; that I may not dishonour my Christian profession by an unjust & fraudulent life, but in simplicity & godly finceriwhave my conversation in the world; never keeking to heap up treafures in this life; but preferring a little with righteousness before great revenues without right. Lord, make me exactly careful to render to every man what by any fort of obligation becomes his due, that I may never break the bond of anyof those relations that thou hast placed mein, but

may so behave my self towards all that none may have any evil thing to say of me; that so if it be possible, I may have peace with all men, or however, I may, by keeping innocency, and taking heed to the thing that is right, have peace at the last, even peace with thee, through Jesus Christ our Lord.

## For Charity. and on the

Merciful Lord, who haft made of one bloud, and redeemed by one ransome all Nations of men, let me never harden my bowelsagainst any that partake of the same nature and redemption with me, but grant me an universal charity towards all men. Give me, O thou father of compassions, such a tenderness and meltingness of heart, that I may be deeply affected with all the miferies and calamities outward or inward of my brethren, and diligently employ all my abilities for their succour and relief. O let not an unchristian self-love possess my heart, but drive out that accurfed spirit, and let thy spirit of love enter and dwell there, and make me feek, not to please my self, but my Neighbor for his good to edification, even as Christ pleased not himself. Lord make me a faithful steward of all those Talents thou hast committed to me for the benefit of others, that fo when thou shalt call me to give an account of my Stewardship, I may do it with joy, and not

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not with grief. Grant this, merciful Lord, Ibeseech thee, for Jesus Christ his sake.

For Perseverance.

Eternal and unchangeable Lord God, who art the same yesterday, and to day, and for ever; Be thou pleased to communicate some small ray of that Excellence, some degree of that stability to me thy wretched creature, who am light and unconstant, turned about with every blaft; my understanding is very deceivable, O establish it in thy truth, keep it from the snares of seducing spirits, that I may not be led away with the error of the wicked, and fall from my own stedfastness: my Will also, O Lord, is irresolute and wavering, and doth not cleave stedfastlyunto God; my goodness is but as the morning cloud, and as the early dew it passeth away. Offrengthen and confirm me, and whatever good work thou hast wrought in me, be plealed to accomplish and perform it until the day, of Christ. Lord, thou seest my weakness, and thou knowest the number and strength of those temptations I have to struggle with, O leave me not to my felf, but cover thou my head in the day of battel, and in all spiritual combates make me more than Conqueror through him that loved me. O let no terrors or flatterers either of the world or my own flesh ever draw me from my obedience to thee, but grant that I may continue stedfast,

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unmoveable, always abounding in the work of the Lord, and by patient continuing in well-doing feek and at last obtain Glory, and Honour, and Immortality, and Eternal life, through Jesus Christ our Lord.

## A brief Paraphrase of the

## LORDS PRAYER,

To be used as a Prayer.

#### [Our Father which art in Heaven.]

Vens, thou art the Author of our being, thou hast also begotten us again unto a lively hope, and carryest towards us the tenderness and bowels of a compassionate Father. O make us to render to thee the love and obedience of children; and that we may resemble thee our Father in Heaven (that place of true delight and purity) give us a holy distain of all the deceitful pleasures and foul pollutions of this world, and so raise up our minds, that we may always have our conversation in Heaven, from whence we look for our Saviour the Lord Jesus Christ.

## [ I. Hallowed be thy Name. ]

Strike such an awe in our hearts, that we may humbly reverence thee in Thy Name, which is great, wonderful and holy; and carry

carry such a sacred respect to all things that relate to thee and thy worship, as may express our reverence to thy great Majesty. Let all the people praise thee, O God, let all the people praise thee.

## devonds [2. Thy Kingdom come. John doider

Establish thy Throne and rule for ever in our souls, and by the power of thy grace subdue all those rebellious corruptions that exalt themselves against thee: they are those enemies of thine which would not thou should streign over them. O let them be brought forth and slain before thee; and make us such faithful subjects of this thy Kingdom of Grace, that we may be capable of the Kingdom of Glory, and then Lord Jesus come quickly.

## [3. Thy will be done in Earth, &c.]

E Mable us by thy grace chearfully to suffer thy Will in all thy afflictions and readily perform it in all thy commands: give us of that heavenly zeal to thy Service, where with the bleffed Angels of thy presence are inspired, that we may obey thee with the like fervor and alacrity, and that following them in their obedience, we may be joyned with them to sing every practice in thy Kingdom, to God, and to the Lamb for every

O be then pleafed either to reffrain them or

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ry,

[ 4. Give us this day, &c. ]

Ive us that continual supplyof thygrace, which may sustain and nourish our souls unto eternal life. And be thou pleased also to provide for our bodies all those things which thou seest fit for their support, through this our earthly Pilgrimage; and make us chearfully to rest on thee for them, first seeking thy Kingdom and the righteousness thereof, and then not doubting but all these things shall be added unto us.

f 5. Forgive us our trespasses, &c. 7

The last our souls, O Lord, for we have sinned against thee, let thy tender mercies abound towards us, in the forgiveness of all our offences; And grant, O Lord, that we may never forseit this pardon of thine, by denying ours to our brethren, but give us those bowels of compassion to others which we stand in so much greater need of from thee, that we may forgive as fully and finally upon Christs command, as we desire to be forgiven, for his merits and intercession.

## [ 6. Lead we not into Temptation,&c. ]

O Lord, we have no strength against those multitudes of Temptations that daily assault us, only our eyes are upon thee; O be thou pleased either to restrain them, or assist us, and in thysaithfulness suffer us not to

be tempted above that we are able, but in all our temptations make us a wayto escape, that we be not overcome by them, but may when thou shalt call us to it, resist even unto bloud, striving against sin, that being faithful unto death, thou mayest give us the crown of life.

For thine is the Kingdom, &c. ]

Hear us, and graciously answer our Petitions, for thou art the great King over all the earth, whose Pawer is infinite, and art able to do for us above all that we can ask or think, and to whom belongeth the Glory of all that good thou workest in us or for us. Therefore bleffing, honour, glory and power be unto him that sitteth upon the throne, to our God for ever and ever. Amen.

Pious EJACULATIONS taken out of the Book of PSALMS.

#### For Pardon of Sin.

Have mercy on me, O God, after thy great goodness, according to the multitude of thy mercies do away mine offences.

Wash me throughly from my wickedness, and cleanse me from my sin.

Turn thy face from my fins, and put out all my misdeeds.

My misdeeds prevail against me; O be thou merciful unto my sins.

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Enter not into Judgment with thy fervant, for in thy light shall no man living be justified.

For thy Names sake, O Lord, be merciful unto my fin, for it is great, an income, not and deliver my foul.

O save me for thy mercies sake, and it is a sale.

#### For Grace saids

Teach me to do the thing that pleafeth

Teach me thy way, O Lord, and I will walk in thy truth; O knit my heart to thee, that I may fear thy name.

Make me a clean heart, O God, and renew

a righe spirit within me. To sould .22 10/10

O let my heart be found in thy Statutes,

Incline my heart unto thy Testimonies,

and not to covetoufness,

Turn away mine eyes lest they behold vanity, and quicken thou me in thy way.

I am a stranger upon earth, O hide not thy

Commandments from me.

Lord, teach me to number my days, that I may apply my heart unto wildom.

## For the Light of Gods Countenance.

I ORD, why abhorrest thou my soul, and hidest thy face from me? O hide not thou thy face from me, nor cast thy servant away in displeasure.

Thy loving kindness is better than life it

Lord lift thou up the light of thy Countenance upon me. ann corphora and

Comfort the foul of thy fervant, for unto thee, O Lord do I lift up my foul.

#### Thank siving.

Will always give thanks unto the Lord, I his praise shall ever be in my mouth. Thou art my God, and I will thank thee, thou art my God, and I will praise thee.

I will fing unto the Lord, as long as I live, will praise my God whilft I have my being.

Praifed be God, which hath not cast out my Prayer, nor turned his mercy from me.

Bleffed be the Lord God, even the God of dirael, which only doth wondrous things:

And bleffed be the Name of his Majesty for ever, and all the Earth shall be filled with his Majesty. Amen, Amen.

#### For Deliverance from Trouble.

Emerciful unto me, O Lord, be merciful Dunto me, for my foul trusteth in thee, and under the shadow of thy wings shall bemy refuge until these calamities be over-past.

Deliver me, O Lord, from mine enemies,

for I flee unto thee to hide me.

O keep my foul, and deliver me: let me not be confounded, for I have put my trust in thee.

Mine eyes are ever looking unto the Lord, for he shall pluck my feet out of the net.

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Turn thee unto me, and have mercy upon me: for I am desolate and in milery.

The forrows of my heart are enlarged: O bring thou me out of my Troubles.

#### For the Church.

O Be favourable and gracious unto Sion, build thou the walls of Jerusalem.

O God, wherefore are thou ablent from us fo long? Why is thy wrath to hot against the sheep of thy pasture?

O think upon thy Congregation, whom thou hast purchased and Redeemed of old.

Look upon the Tribe of thine Inheritance, and Mount Sion where thou hast dwelt,

It is time for thee Lord to lay to thy hand,

for they have destroyed thy Law.

Arise, O God, and maintain thine own causes deliver Israel, O God, out of all his troubles.

Brief Heads of Self-Examination, especially before the Sacrament, collected out of the foregoing Treatise, concerning the breaches of our Duty.

#### To G Q D.

#### FAIT H.

Not believing there is a God.

Not believing his Word.

Not believing it practically, so as to live according to our belief.

HOPE.

#### HOPE.

DEspairing of Gods Mercy, so as to neglect duty.

Presuming groundlessy on it, whilst we go on in wilful sin.

#### LOVE.

Not loving God for his own Excellencies.

Not loving him for his Goodness to us.

Not labouring to please him.

Not desiring to draw near to him in his Ordi-

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Not longing to enjoy him in Heaven.

#### FEAR.

NOt fearing God so as to keep from offending him.

Fearing man above him, by committing sin, to shun some outward suffering.

#### TRUST.

Not trusting on God in dangers and distresling unlawful means to bring us out of them. Not depending on God for supply of our Wants. Immoderate Care for outward things. Neglecting to labour, and expecting God should support us in our idleness

support us in our idleness.

Not looking up to God for a blessing on our honest

Endeavours.

HUMI-

#### HUMILITY.

Not submitting obediently to act his Will.

Not patiently suffering it, but murmuring at his

Corrections.

Not amending by them. Not being thankful to him.

Not acknowledging his Wisdom in chasing for in, but having eager and impatient desires of our own.

#### HONOUR.

NOt honouring God by a reverent usage of the things that relate to him.

Behaving our selves irreverently in his House. Robbing God by taking things that are consecrated to him.

Profaming Holy times, the Lords Day, and the Feasts and Fasts of the Church.

Neglecting to read the Holy Scriptures, not marking when we doread.

Being carelast to get knowledge of our duty, chusing rather to continue ignorant, than put our selves to the pains or charge of learning.

Placing Religion in bearing of Sermons, with-

Breaking our Vow made at Baptism.

By resorting to Witches and Conjurers, i.e. to

By lowing the Pomps and Vanities of the World, and following its sinful sustoms.

By

By fulfilling the lusts of the stell.

Prophaning the Lords Supper.

By coming to it ignorantly, without Examination, Contrition, and purposes of New life. By behaving our selves irreverently at it, with-

out Devotion and spiritual Affection.

By neglecting to keep the Promises made at it. Profaning Geds Name, by blasphemous thoughts, or Discourse.

Giving others occasion to Blaspheme him by our vile and wicked lives.

Taking unlawful OATHS.

Perjury.

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Swearing in ordinary Communication,

#### WORSHIP

Onitting Prayers, publick or private, and being glad of a pretence to do so.

Asking unlawful things, or to unlawful ends.

Not purifying our hearts from sin before we pray.

Not praying with Faith and Humility.

Coldness and deadness in Prayer.

Wandring thoughts in it.

Irreverent gestures of body in Prayer.

#### REPENTANCE

Not calling our selves to daily account for our sins.

Not assigning any set or Solemn times for Humiliation, and Confession, or too seldom.

Not

#### 444 PRIVATE DEVOTIONS.

Not deeply considering our sins, to be get contrition. Not acting revenge upon our selves, by Fasting, and other acts of Mortiscation.

#### IDOLATRY.

Outward Idolatry in Worshipping of Greatures.

Inward Idolatry, in placing our love, and other affections more on Greatures, than the Greator.

#### To our SELVES.

#### HUMILITY.

Being puft up with high conceits of our solvs.

In respect of Natural parts, as Beauty,
Wit, &cc.

Of mortaly riches and honours.

Of Grace.

Greedily seeking the praise of men.

Directing Christian Actions, as Prayers, Alms, &cc. to that end.

Committing fins to avoid reproach from wicked men.

#### MEEKNES.

D'sturbing our minds with Anger and pee-

#### CONSIDERATION.

Not carefully Examining what our estate towards God is.

Not

Not trying our selves by the true Rule, i.e, our obedience to Gods Commands.

Not weighing the Lawfulness of our Actions before we venture on them.

Not examining our past Actions, to Repent of the ill, to give God the glory of the good.

#### CONTENTEDNES.

Noontentedness in our estates.
Greedy desires after Honour and Riches.
Seeking to gain them by sinful means.
Envying the condition of other men.

#### DILIGENCE, WATCHFULNES.

Being Negligent in observing and refisting temptations.

Not improving Gods gifts, outward, or inward, to his Honour.

Abusing our natural parts, as Wit, Memory, &c. to sin.

Neglecting or resisting the motions of Gods Spi-

#### CHASTITY.

Ncleanness, adultery, fornication, unnatural lusts, &c.
Uncleanness of the Eye and Hand.
Filthy and obscene Talking.
Impure Fancies and Desires.
Heightning of Lust by pampering the body.
Not labouring to subdue it by Fasting, or other sewerities.
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#### TEMPERANCE

Ateng too much. Making pleasure, not bealth, the end of Eating.

Being too carious or costly in Meats.

Drunkenness.

Drinking more than is afeful to our bodies. though not to Drunkenness.

Wasting the Time or Estate in good Fellowship. Abusing our strength of brain to the making others Drunk.

Immoderate Sleeping.

Idleness and Neyligence in our Gallings,

Using unlawful Recreations.

Being too vehement upon Lawful ones.

Spending too much time at them.

Being drawn by them to Anger or Goveton nels.

Being proud of Apparel.

Striving to go beyond our rank.

Bestowing too much time, care or cost about it.

Abstaining from such Excesses, not out of conscience but covetousness.

Pinching our bodies to fill our Parfes.

To our NEIGHBOUR.

## NEGATIVE JUSTICE.

Eing injurious to our Neighbour. Delighting causefly to grieve his mind. En-

Enfnaning his foul in fin, by Command, Gounfel, Enticement or Example.

Affrighting him from godliness, by our scoffing at it.
Not seeking to bring those to Repentance whom
me have led into sin.

#### MURDER.

Murder open or secret.

Drawing men to intemperance or other vices, which may bring diseases or death.

Stirring men up to quarrelling and fighting.

Maiming or hurting the body of our Neighbour.

Fierceness and Rage against him.

#### ADULTERY.

Oveting our Neighbours Wife.

Actually defiling her.

#### MALICE.

SPoiling the Goods of others upon spight and malice.

#### COVETOUSNES.

Oveting to gain them to our felves.

#### OPPRESSION.

O Ppression by violence and force, or colour of Law.

#### THEFT.

Not paying what we borrow.

Not paying what we have voluntarily premised.

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of.

### 448 PRIVATE DEVOTIONS.

Keeping back the Wages of the Servant and hireling.

DECEIT.

U Nfaithfulness in Trusts, whether to the Living or Dead.
Using arts of Deceit in Buying and Selling.
Exacting upon the necessities of our Neighbours.

#### FALSE-WITNES.

BLasting the credit of our Neighbour. By false Witness. By railing.

By Whispering.

Incouraging others in their Slanders.

Being forward to believe all ill reports of our Neighbour.

Caustes suspicions.

Rush judging of him.

Despising him for his Infirmitles.

Inviting others to do so, by scoffing and deriding him.

Bearing any Malice in the heart.

Secret wishing of death or hurt to our Neighbor.

Rejoycing when any Evil befals him.

Neglecting to make what Saturaction we can, for any fort of injury done to our Neighbour.

POSITIVE JUSTICE, HUMILITY, LYING.

Hurlish and proud behaviour to others.

Fromard and peevish Conversation:

Bitter

Bitter and reproachful language.

Gurfing.

Not paying the respect due to the qualities or gifts of others.

Proudly over-looking them.

Seeking to lessen others esteem of them.

Not employing our Abilities, whether of Mind or Estate, in administring to those whose wants require it.

#### GRATITUDE.

U Nthankfulness to our Benefactors. Especially those that admonish us.

Not amending upon their reproof.

Being angry at them for it.

Not reverencing our Givil Parent, the lawful

Magistrate.

Judging and speaking evil of him.

Grudging his just Tributes.

Sowing Sedition among people.

Refusing to obey his lawful commands.

Rifing up against him, or taking part with them that do.

Despising our Spiritual Fathers.

Not loving them for their works fake.

Not obeying those commands of God they deliver

Seeking to withhold from them their just maintenance.

Forfaking our lamful Pastors to follow factious

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# PARENTS.

Stabborn and irreverent behaviour to our natural Parents.

Despising and publishing their infirmities.

Not loving them, nor endeavouring to bring them comfort.

Contemning their Counfels.

Murmuring at their Government.

Coveting their Estates, though by their death.

Not ministring to them in their wants of all sorts. Neglecting to pray for Gods Blessing on the se-

veral forts of Parents.

Want of natural affection to Children.

Mothers refusing to Nurse them without a just impediment.

Not bringing them timely to Baptism.

Not early instructing them in the ways of God. Suffering them for want of timely correction to

get customs of sin.

Setting them evil Examples.

Discouraging them by harsh and cruel usage.

Not providing for their subsistence according to our ability.

Consuming their portions in our own riot.

Reserving all till our death, and lessing them want in the mean time.

Not feeking to entail a bleffing on them by our Christian lives.

Not heartily praying for them.

Want of affection to our Numeral brethren.

Envyings and heart-burnings toward them.

DUTY

# DUTY to BRETHREN.

NOt loving our spiritual brethren, i.e. our fellow-Christians.

Having no fellow feeling of their sufferings.

Caustesly forsaking their Communion in Holy Duties.

Not taking deeply to heart the Defolations of the Church.

#### MARRIAGE.

Marrying within the degrees forbidden.
Marrying for undue ends, as covetousness,
luft, &c.

Unkind, froward, and unquiet behaviour to-

Unfaithfulness to the Bed.

Not bearing with the infermittes of each other.

Not endeavouring to advance one another's good, piritual or temporal.

The Wife resisting the lawful commands of her Huband.

Her striving for Rule and Dominion over him.
Not praying for each other.

#### des Teno FRIENDSHIP.

Nfaithfulness to a Friend.

Betraying his secrets.

Denying him assistance in his needs.

Neglecting lovingly to admonish him.

Flattering him in his faults.

Forfaking his Friendship upon slight or no cause.

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Making leagues in fin instead of vertuous friendship.

#### SERVANTS.

SErvants disobeying the lawful commands of their Masters.
Purloining their goods.
Garelessy wasting them.
Murmuring at their rebukes.
Idleness.
Eye-service.

#### MASTERS.

M Afters using servants tyrannically and cruelly.

Being too remiss, and suffering them to neglett their duty.

Having no care of their Souls.

Not providing them means of instruction in Re-

Not admonishing them when they commit Sins.

Not allowing them time and opportunity for

Prayer, and the worship of God.

#### CHARITY.

W Ant of bowels and Charity to our Neighbours.

Not heartily desiring their good, spiritual or temporal.

Not loving and forgiving enemies: Taking actual Revenges upon them.

Falseness, professing kindness and acting none.

Not

Not labouring to do all the good we can to the foul of our Neighbour.

Not affisting him to our power in his bodily difiresses.

Not defending his good Name, when we know him stander'd.

Denying him any neighbourly office to preserve or advance his estate.

Not defending him from oppression, when we have power.

Not relieving him in his poverty. Not giving liberally, or shearfully.

#### GOING TO LAW.

Not loving PEACE.

Going to Law upon slight occasions.

Bearing inward Enmity to those we sue.

Not labouring to make peace among others.

He nse of this Catalogue of Sins is this, Upon days of Humiliation, especially before the Sacrament, read them consideringly over, and at every particular ask thineown heart, Am Iguilty of this? And what soever by such Examination thou findest thy self faulty in, Gonfess particularly, and humbly to God, with all the heightning circumstances, which may any way increase their guilts, and make serious resolutions against every such Sin for the future; after which thou mayest use this Form following.

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OLORD, I am ashamed, and blush to lift up my face to thee, for my iniquities are increased over my head, & my trespass is grown up even unto Heaven. I have wrought all these great provocations, and that in the most provoking manner; they have not been only fingle, but repeated acts of fin: for, O Lord, of all this black Catalogue which I have now brought forth beforethee, howfew are there which I have notoften committed? Nay, which are not become even habitual & customary to me? And to this frequency, I have added both a greedines, & obstinacy in finning, turning into my course as the Horse rusheth into the battel, doing evil with both hands, earnestly, yea, having to be reformed; and casting thy words behind me, quenching thy Spirit within me, which testified against me, to turn me from my evil ways; and frustrating all those outward means, whether of judgment or mercy, which thou hast used to draw me to thyfelf. Nay, O Lord, even my repentances may be numbred amongst mygreatest fins: they have sometimes been seigned & hypocritical, always fo flight and ineffectual, that they have brought forth no fruit in amendment of life; but I have still returned with the dog to the vomit, & the fow to the mire again, & have added the breach of refolutions and vows, to all my former guilts. Thus, O Lord, I am become out of measure finful,& fince I have thus chofen death, I am most

most worthy to take part in it, even in the second death, the lake of fire and brimstone. This, this, O Lord, is in justice to be the portion of my cup; to me belongs nothing but hame and confusion of face eternally; But to thee, O Lord God, belongeth mercy and forgiveness, though I have rebelled against thee: O remember not my fins & offences, but according to thy mercy think thou upon me, Q Lord, for thy goodness. Thou sentest thy Son to feek and to fave that which was loft; behold, O Lord, I have gone aftray like a sheep that is loft: O feek thy fervant, and bring me back to the Shepherd and Bishop of my soul. Let thy Spirit work in me a hearty fense and detestation of all my abominations, that true contrition of heart, which thou hast promised not to despise. And then be thou pleased to look on me, to take away all iniquity, and receive me graciously; & for his fake who hath done nothing amis, be reconciled to me who have done nothing well; wash away the guilt of my fins in his bloud, & fubdue the power of them by his grace: and grant, O Lord, that I may from this hour bid a final adieu to all ungodliness & worldly lust, that I may never once more cast a look toward Sodom, or long after the flesh-pots of Egypt; but confecrate my self entirely to thee, to serve thee in Righteousness and true Holiness, reckoning my felf to be dead indeed unto fin, but alive unto God through Jesus Christ our Lord and bleffed Saviour. Gg 4

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## This penitential Pfalm may also fitly be used.

Ps A LM 51.

AVE mercy upon me, O God, after thy great goodness, according to the multitude of thy mercies do away mine offences.

Wash me throughly from my wickedness, and

cleanse me from my sin.

For I acknowledge my faults, and my fin is

ever before me.

Against thee only have I sinned, and done this evil in thy fight, that thou mightest be justified in thy saying, and clear when thou art judged.

Behold I was shapen in wickedness, and in fin

bath my mother conceived me.

But lo, thou requirest truth in the inward parts, and shalt make meto understand wisdom secretly.

Thou shalt purge me with Hyssop, and I shall be elean, thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness, that the bones which thou hast broken may rejoyce.

Turn thy face from my sins, and put out all my misdeeds:

Make me a clean heart, O God, and renew a right spirit within me.

Cast me not away from thy presence, and take not thy holy Spirit from me.

O give me the comfort of thy help again, and

stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked, and finners shall be converted unto thee. Deli-

Deliver me from bloud guiltiness, O God, thou that art the God of my health, and my tongue shall sing of thy Righteousness.

Thou Shalt open my lips, O Lord, and my mouth

shall shew forth thy praise.

For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offering. The sacrifice of God is a troubled spirit, a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion, build

thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifices of righteousness, with the burnt-offerings and oblations; then they shall offer young bullocks upon thine Altar.

Glory be to the Father, and to the Son, and to the Holy Ghoft.

As it was in the beginning, is now and ever shall be, world without end, Amen.

# The Receiving of the Blessed SACRAMENT.

OMost merciful God, who hast in thy great goodness prepared this spirirtual feast for sick and famished souls, make my desires and gasping after it, answerable to my needs of it. I have, with the prodigal, wasted that portion

of grace thou bestowedst upon me; & therefore do infinitely want a supply out of this treasury: But, O Lord, how shall such a wretch as I dare to approach this holy Table? I am a dog, how shall I presume to take the childrens bread? Or how shall this spiritual Manna, this food of Angels, be given to one who hath chosen to feed on husks with Swine? Nay, to one who hath already to often trampled these precious things under foot,either carelesly neglecting, or unworthily receiving these holy mysteries? OLord, my horrible guiltiness makes me tremble to come, and yet makes me not dare to keep away for where, OLord, shallmy polluted foulbe washed, if not in this fountain which thou hast opened for fin and for uncleanness? Hither therefore I come, & thou hast promised, that him that cometh to thee, thou wiltin no wife cast out: This is, O Lord, the bloud of the New Testament; grant me so to receive it, that it may be to me for remission of fins, and though I have so often & so wretchedly broken my part of that Covenant, whereof this Sacrament is a feal, yet be thou graciously pleased to make good thine; to be merciful to my unrighteousness, & to remember my sins and my iniquities no more: and not only fo, but to put thy laws into my heart & to write them in my mind, and by the power of thy grace dispose my foul to such a sincere and constant obedience, that I may never again provoke

provoke thee. Lord grant that in these holy mysteries I may not only commemorate, but effectually receive my bleffed Saviour, & all the benefits of his Passion: and to that end give me such a preparation of soul as may qualifie me for it; give me a deep sense of my fins and unworthiness, that being weary and heavy laden, I may be capable of his refreshings, and by being suppled in my own tears, Longy be the fitter to be washed in hisbloud; raise up my dull & earthly mind from groveling here below, and inspire it with a holy zeal, that I may with spiritual affection approach this spiritual feast; and let, O Lord, that infinite love of Christ in dying for so wretcheda finner, inflamemy frozenbenum'd foul and kindle in me that facred fire of love to him, and that so vehement, that no waters may quench, no flouds drown it, fuch as may burn up all my drofs, not leave one unmortified luft in my foul: and fuch as may also extend it felf to all whom thou haft given me command and example to love, even enemies as well as friends. Finally, O Lord, I befeech thee to clothe me in the wedding garment, and make me, though of my felt a most unworthy, yet bythy mercy an acceptable guest at this holy Table; that I may not eat nor drink my own condemnation, but may have my pardon fealed, my weakness repaired, my corruptions subdued, and my foul so inseparably united to thee, that no temptations may ever

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ever be able to dissolve the union, but that being begun here in grace, it may be confummated in Glory. Grant this, O Lord, for thy dear Sons sake, Jesus Christ.

#### Another.

Bleffed Jesus, who once offeredst up thy felf for me upon the Cross, and now offerest thy self to me in the Sacrament, let not I befeech thee, my impenitence and unworthiness frustrate these so inestimable mercies to me, but qualifie me by thy graceto receive the full benefit of them. OLord, I have abundant need of thee, but am fo clogg'd with guilt, so holden with the cords of my fins, that I am not able to move towards thee, O loofe me from this band, wherewith Satan & my own lufts have bound me, and draw me that I may run after thee. Lord, thou feeft daily how eagerly I pursuethe pathsthatlead to death; but when thou invitest me to life and glory, I turn my back, and forfake my own mercy. How often hath this feaft been prepared, and I have with frivolous excuses absented my self! or if I have come, it hath been rather to defie than to adore thee; I have brought such troops of thy professed enemies, unrepented fins along with me, as if I came not to commemorate, but renew thy passion, crucifying thee afresh, and putting thee to open shame. And now of what punishment

mishment shall I be thoughtworthy, who have thus trampled under foot the Son of God, & counted the bloud of the Covenant an unholy thing? Yet, O merciful Jefu, this bloud is my only refuge: O let this make my atonement, or I perish eternally. Wherefore didst thou hed it, but to fave sinners? Neither can the merit of it be overwhelmed either by the greatness or number of fins. I am a finner, a great one, Olet me find its faving efficacy. Be merciful unto me. O God, be merciful to me, for my foul trusteth in thee, and in the clefts of thy wounds shall be my refuge, until thy Fathers indignation be overpast. O thou who haft as my high Prieft facrificed for me, intercede for me also, and plead thy meritorious fufferings on my behalf, and fuffer nor, O my Redeemer, the price of thy bloud to be utterly loft: And grant, O Lord, that as the fins I have to be forgiven are many, fo I may love much. Lord, thou feeft what faint, what cold affections I have towards thee; O warm and enliven them: and as in this Sacrament that transcendent love of thine in dying for me is shed forth, so I beseech thee let it convey fuch graceinto me as may enable meto make some returns of love: O let this divine fire descend from Heaven into my foul, & let my fins be the burnt-offering for it to consume, that there may not any corrupt affection, any curled thing be sheltered in my heart; that I may never again defile that place which thou haft

hast chosen for thy Temple. Thou diedst, O dear Jefu, to redeem me from all iniquity, O let me not again fell my felf to work wicked nels. But grant that I may approach thee at this time with most sincere and fixed resolutions of an entire reformation, and let me receive such grace and strength from thee, as may enable me faithfully to perform thom. Lord, there are many old habituated diseases my foul groans under. ( Here mention thy most prevailing corruptions) And though I fre never to long at the Pool of Beehelda, come neverto often to thy Table, yet unless thou be pleased so put forth thy healing virtue, they will fill remain uncured. O thou bleffed Phyfician of fouls, heal me, and grant that I may now fo rouch thee, that every one of these louthfom iffues may immediately flanch, that these ficknesses may not be unto death, buruntothe glory of thy mercy in pardoning to the glory of thy gracein purifying to polluted a wretch. O Christ hear me, and grant I may now appreach thee with such humility and contrition, love & devotion, that thou maift vouch fafe to come unto me, & abide with me, communicating to me thy felf, and all the merits of thy Passion. And then, O Lord, let 100 20cufations of Saran, or my own conscience amaze or diffract me, but having peace with thee, let me also have peace in my felf, that this Wine may make glad, this Bread of life may strengthen my heart, and enable me chearchearfully to run the way of thy Commandments. Grant this, merciful Saviour, for thine own bowels and compassions sake.

#### EJAGULATIONS to be used at the LORDS SUPPER.

ORD, I am not worthy that thou shouldest come under my roof.

Thave finned : What shall I do unto thee,

O thou preferver of men.

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but

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[ Here recollect some of thy greatest sins. ]

If thou, Lord, shouldest be extreme to mark whatis done amis, OLord, who may abideit?

But with the Lord there is mercy, and with him is plenteous Redemption.

Behold, OLord, thy beloved Son, in whom

thou art well pleafed.

Hearken to the cry of his bloud, which speaketh better things than that of Abel.

By his Agony and bloudy Sweat, by his Cross and Passion, good Lord deliver me.

O Lamb of God, which takest away the fins of the world, grant me thy Peace.

O Lamb of God, which takest away the fins of the world, have mercy upon me.

Immediately before Receiving.

Hou hast said that he that eateth thy flesh, and drinkerh thy bloud, hath eternal life.

Behold

Behold the fervant of the Lord, be it unto

At the Receiving of the Bread.

BY thy Crucified Body deliver me from this body of death.

At the Receiving of the Cup.

O Let this bloud of thine purge my confcience from dead works to ferve the living God.

Lord, if thou wilt thou canst make me clean. O touch me, and say, I will, be thou clean.

### After Receiving, pai chies on

Beirodisti ura bro.10 borrist

I self-artrigue make

Hat shall I renderunt othe Lord for all the benefits he hath done unto me?

I will take the Cup of Salvation, and call upon the name of the Lord.

Worthy is the Lamb that was flain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and bleffing.

Therefore bleffing, honour, glory and power, be to him that fitteth upon the Throne, and to the Lamb for ever and ever, Amen.

I have fworn, and am stedfastly purposed to keep thy righteous judgments.

O hold thou up my goings, in thy paths; that my foot-steps slip not.

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Lord, I know there is no concord, between Christo gainst gain and the Research been pleased to consummana and the second concerned and let me never permit any lust to chase him thence, but let

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Thou Pountain of all goodness, from whom every good and perfect gift cometh, and to whom all honour and glory should be returned, I define with all the most fervent and inflamed affections of a grateful heart, to bless and praise thee for those inestimable merciesthou haft vouchfafedme. Lords what is man that thoushouldst foregard him. as to fend thy beloved Son to fuffer fuch bitter things for him? But, Lord, what am l, the worlt of men, that I should have any part in this atonement, who have to often despised him and his sufferings? O the height and depth of this mercy of thine, that art pleafed to admit me to the renewing of that Covenant with thee, which I have so often and for perverily broken! That I who am not worthy of that daily bread which fultains the body, should be made partaker of this bread of life, which nourisheth the soul, and that the God of all purity should vouchfafe to unite himfelf to so pollured a wretch ! O my God soffer. me no more, I befeech thee, to turn thy grace. into wantonness, to make thy mercy an occas fion of fecurity, but let this unspeakable love of thine constrain me to obedience that fince my bleffed Lord hath dyed for me, I may no longer live unto my felf, but to him! Q H h Lord,

Lord, I know there is no concord between Christ and Belish therefore fince he harh now been pleased to enter my heart. Olet me never permit any lust to chase him thence, but let him that hath to dearly bought me, fill keep possession of me, and let nothing ever rake me out of his hand. To this end be thou gracioufly pleafed to watch over me & defend me from all affaults of my spiritual enemies; but especially deliver me from my self, from the treachery of my own heart, which is too willing to yield it felf a prey. And where thou feeft I am either by nature or cuftom most weak, there do thou, I befeech thee, magnifie thy power in my prefervation. (Here mention thy most dangerous remptations.) And Lord, let my Saviours fufferings for my fins, and the Vows I have now made against them never depart from my mind; but let the remembrance of the one enable me to perform the other that I maynever make truce with those Lufts which nailed his hands, pierced his fide, and made his foul heavy to the death : But shat having now anew lifted my felf under his banner, I may fight manfully, and follow the Captain of my Salvation, even through a fee of bloud. Lord, lift up my hands that hang down, and my feeble knees that I faint not in this warfare; O be thou my strength, who am not able of myfelf to ftruggle with the flightof temprations. How often have I turned my back in the day of battel? How many of these SacraSacramental vows have I violated? And Lord, I have still the same unconstant deceit-ful heart to betray me to the breach of this. O thou who art Yea, and Amen, in whom there is no shadow of change, communicate to me, I befeech thee, such a stability of mind, that I may no more thus start aside like a broken bow; but that having my heart whole with thee, I may continue stedsast in thy Covenant, that not one good purpose which thy Spirit hath raised in me this day may vanish, as so many have formerly done, but that they may bring forth fruit unto life eternal. Grant this, O merciful Father, through the merits and mediation of my Crucified Saviour.

A Prayer of Intercession to be used either before or after the Receiving of the Sacrament.

O Most gracious Lord, who so tenderly lovedst Mankind, as to give thy dear Son out of thy bosom to be a propitiation for the sins of the whole world, grant that the effect of this Redemption may be as universal as the design of it, that it may be to the Salvation of All. O let no person by impenitence and wilful sin forfeit his part in it, but by the power of thy grace bring all, even the most obstinate sinners to repentance. Enlighten all that sit in darkness, all Jews, Turks, Insidels and Hereticks; take from them all blindness, hardness of heart and contempt of thy Word, and so H h 2

fetch them home, bleffed Lord, unto thy fold, that they may be faved among the number of the true Israelites. And for all those, upon whom the Name of thy Son is called : grant, O Lord, that their conversations may be such as becometh the Gospel of Christ; that his name be no longer blasphemed among the Heathens through us. O bleffed Lord, how long shall Christendom continue the vilest part of the world, a fink of all those abominable pollutions, which even Barbarians deteff? Olet not our profession and our practice be always at fo wide a diftance. Let nor the Disciples of the holy and immaculate Jesus be of all others the most prophane and impure. Let not the subjects of the Prince of Peace be of all others the most contentious and bloudy; But make us Christians in deed as well as in name, that we may walk worthy of that holy Vocation wherewith we are called, and may all with one mind & one mouth glorifie thee the Father of our Lord Jesus Christ. Have mercy on this languishing Church, lookdown from Heaven the habitation of thy holiness and of thy glory. Where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies towards us? Are they restrained? Be not wroth very fore, O Lord, neither remember iniquity for ever, but though our backflidings are many, and we have grievoufly rebelled, yet according to all thygoodness, let thy anger and thy fury be turned away,

away, & cause thy face to shine upon thy San-Stuary which is desolate, for the Lords sake; and so separate between us and our fins, that they may no longer separate between us and our God. Save and defend all Christian Kings, Princes and Governours, especially those to whom we owe subjection; plead thou their cause, O Lord, against those that strive with them, and fight thou against those that fight against them: and so guide and affist them in the discharge of that Office whereunto thou hastappointed them, that under them we may lead a quiet and peaceable life in all godliness and honesty. Bless them that wait at thine Altar, open thou their lips that their mouth mayshew forth thypraise. O let not the Lights of the world be put under bushels, but place them in their Candlesticks, that they may give light to all that are in the house. Let not Jeroboams Priests profane thy Service, but let the feed of Aaron still minister before thee. And, O thou Father of mercies, and God of all comfort, succour and relieve all that are in affliction; deliver the outcast and poor, help them to right that suffer wrong, let the forrowful fighing of the Prisoners come before thee, and according to the greatness of thy power, preserve thou those that are appointed to die; grant ease to those that are in pain, supplies to those that suffer want give to all presumptuous sinners a sense of their fins, and to all despairing, a fight of thy mer-Hh3 cies ;

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cies; and do thou, O Lord, for every one abundantly above what they can ask or think. Forgive my enemies, perfecutors and flanderers, and turn their hearts. Pour down thy bleffings on all my friends and benefactors, all who have commended themselves to my prayers. [Here thou mayest name particular persons.] And grant O merciful Father that through this bloud of the Cross, we may all be presented pure and unblamable, and unreproveable in thy sight; that so we may be admitted into that place of purity, where no unclean thing can enter, there to sing eternal Praises to Father, Son & Holy Ghost for ever.

# A Prayer in times of common Persecution.

The Cross the badge of thy Disciples, enable me, I beseech thee, willingly & chearfully to embrace it: thou seest, O Lord, I am fallen into days, wherein he that departeth from evil maketh himself a Prey; O make me so readily to expose all my outward concernments, when my obedience to thee requireth it, that what falls as a Prey to men, may by thee be accepted as a Sacrifice to God. Lord preserve me so by thygrace, that I never suffer as an evil doer; and then, O Lord, if it be my lot to suffer as a Christian let me not be ashamed, but rejoyce that I am counted worthy to suffer for thy Name. O thou who

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for my lake endured it the Crois and despitedit the stame, let the example of that love & patir ence prevail against all the tremblings of my corrupt heart, that no terrors may ever be at ble to shake my constancy, but that how long foever thou shaltpermit the rod of the wicked to lie on my back, I may never put my hand unto wickedness. Lord, thou knowest whereof I am made, thou remembrest that I am but flesh; and flesh, O Lord, shrinks at the approach of any thing grievous. It is thy Spirit, thy Spirit alone, that can uphold me: O effablish me with thy free Spirit, that I be not weary & faint in mymind. And byhow much the greater thou discernest my weakness, so much the more do thou shew forth thypower in me, and make me, O Lord, in all temptations fedfastly to look to thee, the author and finisher of my faith, that fo I may gun the race which is fer before me, and refift even unto bloud, striving against sin. O dear Jesus, hear me and though Satan defire to have me, that he may winnow me as wheat, yet do thou, O bleffed Mediator, pray for methat my faith fail not, but that though it be tried with fire, it may be found unto praise & glory, and honour at thy appearing. And, O Lord, I befeech thee grant that I may preferve notionly constancy towards God, but charity also towards men, even those whom thou shalt permit to be the instruments of my sufferings: Lord, let me not fail to imitate that admirable Hh4 meekmeekness of thine, in loving and praying for my greatest persecutors; and do thou, O Lord, overcome all their evil with thy infinite goodness turn their hearts, and drawthem powerfully to thy self, & at last receive both me and mine enemies into those mansions of peace and rest where thou reignest with the Father, and the Holy Ghost, one God for ever.

# A Prayer in time of Affliction.

edinduda artistetora hadiba JUST and holy Lord, who with rebukes doft chaften man for fin, I defire unfeignedly to humble my felf under thy mighty hand, which nowlies heavyupon me; I heartily acknowledge, O Lord, that all I do, all I can fuffer, is but the due reward of my deeds, and therefore in thyseverest inflictions I must still say, Righteous art thou, O Lord, and upright are thy judgments. But. O Lord, I befeech thee in judgment remembermercy. and though my fins have enforced thee to Brike, ver consider my weakness, and let not thy stripes bemore heavy or more lasting than thou feeft profitable for my foul; correct me, but with the chastisement of a father, not with the wounds of an enemy; and though thou take not off thyrod, yet take away thine anger. Lord do not abhorr my foul, nor caft thy servant away in displeasure, but pardon my fins, I befeech thee; and if yet in thy fatherly wisdom thou see fit to prolong thy corrections,

rections, thy bleffed will be done. Icast myfelf, O Lord, at thy feet, do with me what thou pleasest. Try me as silver is tried, so thou bring me out purified. And Lord, make even my flesh also to subscribe to this resignation, that there may be nothing in me that may rebelagainst thy hand; but that having perfectlysupprest all repining thoughts, I may chearfully drink of this cup. And how bitter foever thou shalt please to make it, Lord, let it prove medicinal, and cure all the diseases of my foul, that it may bring forth in me the peaceable fruit of Righteouinels. That so these light afflictions which are but for a moment, may work for me a far more exceeding and eternalweight of Glory, through Jesus Christ.

# A Thanksgiving for Deliverance.

OBleffed Lord, who art gracious and merciful, flow to anger and of great kindness, and repentest thee of the evil, I thankfully acknowledge before thee, that thou hast not dealt with me after my fins, nor rewarded me according to my iniquities. Myrebellions O Lord, deserve to be scourged with Scorpions, and thou hast corrected them only with a gentle and fatherly Rod; neither hast thou suffered me to lie long under that, but hast given me a timely and a gracious issue out of my late distresses. O Lord, I will be glad and rejoyce in thy mercy, for thou hast

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considered my trouble, and hast known my soul inadversity. Thou hast smitten, and thou hast healed me. O let these various methods of thine have their proper effects upon my soul, that I who have selt the smart of thy Chastisements, may stand in awe and not sin: and that I who have likewise felt the sweet refreshings of thy mercy, may have my heart ravished with it, and knit to thee in the sirmest bands of love; and that by both I may be preserved in a constant, entire obedience to thee all my days, through Jesus Christ.

# Directions for the time of Sickness.

THen thou findest thy self visited with Sickness, thou are immediately to remember that it is God, which with rebukes doth chaften man for fin. And therefore tes thy first care he to find out what it is that provokes him to fenite thee stand to that purpose Examine thine own heart, fearch diligently what quilts ly there, confesthem humbly and penitently to God, and for the greater fearnity renem thy Repentance for all the old fins of thy farmerlife, beg most ear nestly and importunately bus mercy and pardon in Christ Jefus, and put on fincere and zealous refolutions of forfaking every evil way, for the rest of that time which God shall spare thee. And that thy own heart deceive thee not in this so weighty a busines it will be wisdom to send for some godly Divine,

not only to afift thee with his prayers, but with his counsel also. And to that purpose open thy heart so freely to him, that he maybe able to judge, whether thy Repentance be such, as may give thee confidence to appear before Gods dreadful Tribunal, and that if it be not, he may help thee what be can towards the making it fo. And when thou hast thus provided for thy better part, thy Soul, then consider thy Body also, and as the Wise man faith, Ecclus. 38.12. Give place to the Physician, for the Lord hath created him. Use such means as may be most likely to recover thy health, but always remember that the success of them must come from God, and beware of Asa's sin, who fought to the Physicians, and not to the Lord, 2 Chron. 6.12. Dispose also betimes of thy temporal affairs, by making thy Will, and setting all things in such order as thou meanest finally to leave them in, and defer it not till thy sickness grow more violent: for then perhaps thou Shalt not have such use of thy Reason as may fit thee for it; or if thou have it will be then much more seasonable to employ thy thoughts on higher things, on the world thou art going to, rather than that thou art about to leave; we cannot carry the things of this world with us when we go bence, and it is not fit me should carry the thoughts of them. Therefore let those be early dispatched, that they may not disturb thee at last.

## A Prayer for a Sick person.

Merciful and Righteous Lord, the God of health and of fickness, of life and of death, I most unseignedly acknowledge that mygreat abuse of those manydays of strength and welfare, which thou haft afforded me. hath most justly deserved thy present Visitation. I defire, O Lord, humbly to accept of this punishment of mine iniquity, and to bear the indignation of the Lord, because I have finned against him. And, O thou merciful Father, who defignest not the ruine, but the amendment of those whom thou scourgest, I befeech thee by thy grace fo to fantifie this correction of thine to me, that this fickness of my body may be a means of health to my foul; make me diligent to fearch my heart, and do thou, O Lord, enable me to discover every accurfed thing how closely foever concealed there, that by the removal thereof, I may make way for the removal of this punishment. Heal my foul, O Lord, which hath finned against thee; and then, if it be thy bleffed will, heal my body also: restore the voice of joy and health unto my dwelling, that I may live to praise thee, and to bring forth fruits of repentance. But if in thy wisdom thou hast otherwise disposed, if thou hast determined that this fickness shall be unto death, I beseech thee

thee to fit and prepare me for it: give me that fincere and earnest repentance to which thou haft promised mercy and pardon; wean my heart from the world, and all its fading vanities, and make me to gasp and pant after those more excellent and durable joys, which are at thy right hand for ever. Lord, lift thou up the light of thy countenance upon me, and in all the pains of my body, in all the agonies of my spirit, let thy comforts refresh my soul, and enable me patiently to wait till my change come. And grant, O Lord, that when my earthly house of this Tabernacle is disfolved I may have a building of God, an house not made with hands, eternal in the Heavens; and that for his fake, who by his precious bloud hath purchased it for me, even Jesus Christ boat the late O Lord less mediated live

# A Thanksgiving for Recovery.

Gracious Lord, the God of the spirits of all slesh, in whose hand my time is, I praise and magnisse thee, that thou hast in love to my soul delivered it from the pit of corruption, and restored me to health again; it is thou alone, O Lord, that hast preserved my life from destruction, thou hast chastened and corrected me, but thou hast not given me over unto death. O let this life, which thou hast thus graciously spared, be wholly consecreted to thee. Behold, O Lord, Lam by thy mercy

mercy made whole, O make me strictly esteful to fin no more, left a worfe thing come unto me. Lord, let not this reprieve thou haft now given me, make me fecure, as thinking that my Lord delayeth his coming but grant me, I beleech thee, to make a right wie of this long-fuffering of thine, and fo to employ every minute of that time thou shak allow me that when thou halt appear, I may have confidence, and not be ashamed before thee at thy coming. Lord, I have found by this approach towards death, how dreadful a thing it is to be taken unprepared; O let it be a perpetual admonition to me to watch for my Mafters coming. And when the pleafures of fin shall present themselves to entice me, O make me to remember how bitter they will be at the last. O Lord, hear meyand as thou hast in much mercy afforded me time, so grant me also grace to work out my own falvation, to provide oyl in my lamp, that when the Bridegroom cometh, I may go in with him to the Marriage. Grant this, I befeech thee, for thy dear Sons fake.

# A Prayer at the approach of death.

Decarhedst into man the breath of life, and when thou takest away that breath he dies and is turned again to his dust, look with compassion on me thy poor creature who am

now

now drawing near the gates of death, and, which is infinitely more terrible, the bar of Judgment. Lordy my town heart condemns me, and thou are infinitely greater than my heart, and knowest all things. a The fins I know and remember, fill me with horror; but there are alfounultitudes of others, which I either observed not at that time, or have fince carelefly forgot, which are all present to thee Thou fetteft mymisseeds before thee. and my fecret fins in the light of thy counter nance; and to what a mountainous heap must the minutely provocations of so many years arise? How long shall one so ungodly stand in thy Judgment, or fuch a sinner in the Congregation of the Righteous? And to add yet more to my terror, my very repentance, I fear, will not abide the trial; my frequent relapses hererofore have sufficiently witnessed the unfincerity of my past refolutions. And then, O Lord, what can fecure me that my preferedishikes of my fins are not rather the effects of my amazing danger, than of any real change? And, O Lord, I know thou art not mocked, nor wilt accept of any thing that is not perfectly fincere. O Lord, when I confider this, fearfulness and trembling comes upon me, and an horrible dread over whelmeth me; my flesh trembleth for fear of thee, and my heart is wounded within me, But, O Lord, one deep calleth upon another, the depth of my milery upon the depth

of thy mercy; Lord, fave now, or I perish eternally. Othou who willest not that any should perish, but that all would come to repentance, bring me, Ibeleech thee, though Thus late to a fincere Repentance, fuch as thou wilt accept, who trieft the heart. Create in me, O God, a clean heart, and renew a right spirit within me. Lord, one day is with thee as a thouland years. O let thy mighty Spirit work in me now in this my last day, whatsoever thou feeft wanting to fit me for thymercy and acceptation. Give me a perfect and entire hatred of my fins, and enable me to prefent thee with that sacrifice of a broken and contrite heart, which thou haft promised not to despife; that by this I may be made capable of that atonement, which thy dear Son hath by the more excellent oblation of himfelf made for all repenting finners. He is the propitiation for our fin, he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was on him; O heal me by his stripes, and let the cry of his bloud drown the clamour of my fins. I am indeed a child of wrath, but he is the Son of thy love; for his fake spare me, O Lord, spare thy creature, whom he hath redeemed with his most precious blood, and be not angry with me for ever. In his wounds, O Lord, I take Sanctuary, O let not thy vengeance pursue me to this City of refuge: my foul hangeth upon him, O let me not perish with

a Jesus, with a Saviour in my arms. But by his Agony and bloudy Sweat; by his Crois and Passion, by all that he did and suffered for finners, good Lord deliver me; deliver me, I beleech thee, from the wages of my fins, thy wrath and everlasting damnation, in this time of my tribulation, in the hour of death, and in the day of Judgment. Hear me, O Lord, hear me, and do not now repay my former neglects of thy calls, by refuling to answer me in this time of my greatest need. Lord, there is but a step between me and death, O let not my fun go down upon thy wrath, but seal my pardon before I go hence and be no more feen. Thy loving kindness is better than the life it self. O let me have that in exchange, and I shall most gladly lay down this mortal life. Lord, thou knowest all my desire, and my groaning is not hid from thee; deal thou with me, O Lord, according to thy Name, for sweet is thy mercy; take away the sting of death, the guilt of my fins, and then though I walk through the valley of the shadow of death I will fear no evil; I will lay me down in peace, and Lord, when I awake up, let me be farisfied with thy prefence in thy glory. Grant this, merciful God, for his lake, who is both the Redeemer and Mediator of finmers, even Jesus Christ.

PSAL

# PSALMS.

Put me not to rebuke, O Lord, in thine anger, neither chasten me in thy heavy diffleasure.

There is no health in my flesh because of thy displeasure neither is there any rest in my bones, by reason of my sins.

For my wickednesses are gone over my head, and are a sore burden too heavy for me to bear.

My wounds stink and are corrupt through my foolishness.

Therefore is my fpirit vexed within me, and

my heart within me is defolate.

My sins have taken such hold upon me, that I am not able to look up: yea, they are more in number than the hairs of my head, and my heart bath failed me.

But thou, O Lord God, art full of compassion and mercy, long-suffering, plenteous in goodness

and truth.

Turn thee unto me, and have mercy upon me, for I am desolate and in misery.

If thou, Lord, shouldest be extreme to mark what is done amiss, O Lord, who may abide it?

O remember not the fins and offences of my youth, but according to thy mercy think thou upon me for thy goodness.

Look upon my adversity and misery, and for-

give me all my sin.

. Hide not thy face from thy servant, for I am introuble, O haste thee and hear me.

Out

ont of the deep do I call unto thee Lord hear

Turn thee, O Lord, and deliver my Soul, Q

O go not from me, for trouble is hard at band,

and there is none to belp.

I freesh forth my hands unto thee, my Soul gaspeth unto thee, as a thirty land.

Draw nigh unto my foul and fave it; O de-

liver me, because of my enemies.

For my foul is full of trouble, and my life draweth nigh unto hell.

Save me from the Lions mouth, hear me from

soong the horns of the Unicorns.

O fet me up upon the rock that is higher than I, for thou art my hope, and a strong Tower for me against the enemy.

Why art shou so beaut, O my foul, and noby art

thou so disquieted within me?

Put thy trust in God, for I will yet give him

thanks for the help of his countenance.

The Lord shall make good his loving kindness towards me, yea, thy mercy, O Lord, endureth for ever, despise not thou the work of thine own hands.

O GOD, thou art my God, early will I

My soul thirstath for thee, my slesh also longath after thee in a harren and dry land, where no mater is all ()

Like as the Hare desirethebe water brook, so longeth my soul after thee O God.

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My foul is a shirft for God, even for the living God, when shall I come to appear before the presence of God?

How amiable are thy dwellings, O Lord of

Hofts!

My soul hath a desire and longing to enter into the Courts of the Lord; my slesh and my heart rejoyeeth in the living God.

O that I had wings like a Dove! for then

would I fly away and be at rest.

O send out thy light and thy truth, that they may lead me, and bring me unto thy holy Hill, and to thy dwelling.

For one day in thy Courts is better thank

thou fand.

I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.

Ishould utterly have fainted, but that I believed verily to see the goodness of the Lord in the land of the living.

Thou art my belper and my redeemer, O

Lord, make no long tarrying.

#### EJACULATIONS.

O LORD, of whom may I feek for fuccour but of thee, who for my fins art justly displeased? Yet O Lord God most Holy, O Lord most Mighty, O Holy and most Merciful Saviour, deliver me not into the bitter pains of eternal death.

Thou

Thou knowest, Lord, the secrets of my heart, shut not up thy merciful eyes to my prayer, but hear me, O Lord most Holy, O God most Mighty, O Holy and merciful Saviour, thou most worthy Judge eternal, suffer me not at my last hour for any pains of death to fall from thee.

Father, I have finned against Heaven and before thee, and am not worthy to be called thy child; yet, O Lord, do not thou cast off the bowels and compassions of a Father: but even as a Father pitieth his own children, so

be thou merciful unto me.

Lord, the Prince of this world cometh, O let him have nothing in me, but as he accuse the do thou absolve; he lays many and grievous things to my charge, which he can too well prove; I have nothing to say for my self, do thou answer for me, O Lord my God.

O Lord, I am clothed with filthy garments, and Satan stands at my right hand to resist me; O be thou pleased to rebuke him, and pluck me as a brand out of the fire, cause mine iniquities to pass from me, and clothe

me with the righteousness of thy Son.

Behold, O God, the Devil is coming towards me, having great wrath, because he knoweth that he hath but a short time. O save and deliver me, lest he devour my soul like a Lion, and tear it in pieces while there is none to help.

Ii 3

O'my God, I know that no unclean thing can enter into thy Kingdom, and I am nothing but pollution, my very righteousnesses are as filthy rags. O wast me, and make me whitein the bloud of the Lamb that so I may be fit to stand before thy Thirdne.

Lord, the snares of death compass me round about, O let not the pains of hell also take hold upon me, but though I find trouble and heaviness, yet, O Lord, I beseech thee,

deliver my foul.

O dear felus, who hast bought me with the precious price of thine own bloud challenge now thy purchase, and let not the malice of Hell pluck me out of thy hand.

O bleffed high Priest, who are able to save them to the utmost, who come unto God by thee, save me, I beseech thee, who have no hope, but on thy merits and intercession.

O God, I confels I have defaced that image of thine thou didft imprint upon my foul; Yer, O thou faithful Creator, have

pity on thy creature.

O Jesu, I have by my many and grievous sins crucified thee afresh, yet thou who prayed for thy persecutors, intercede for me also, and suffer not, O my Redeemer, my soul (the price of thy bloud) to perish.

O Spitit of grace; I have by my horrid imple ies done despight to thee; yet, O Bleffed Comforter, though I have often grieved thee, be thou pleased to succour and re-

lieve

lieve mel and fay unto my foul, I am thy falvation.

Mine eyes look unto thee. O Lord, in thee is my truft, O cast not out my soul.

O Lord in thee have I truffed, let me never be confounded.

Blessed Lord, who scourgest every Son whom thou receivest, let me not be weary of thy correction, but give me such a perfect subjection to thee the Father of Spirits, that this chassisement may be for my profit, that I may thereby be partaker of thy holiness.

O Thou Captain of my Salvation, who wert made perfect by sufferings, sanctifie to me all the pains of body, all the terrors of mindwhich thou shalt permit to fall upon me.

Lord, my fins have deserved eternal torments, make me chearfully and thankfully to bear my present pains, chasten me as thou pleasest here, that I may not be condemned with the world.

Lord, the waters are come in even unto my foul. O let thy spirit move upon these waters, and make them like the pool of Bethesda, that they may cure whatsoever spiritual disease thou discernest in me.

O Christ, who first suffereds many and grievous things, and then entreds into thy glory, make me so to suffer with thee, that I may also be glorisied with thee.

Ii 4

O dear Jesus, who humbledst thy self to the death of the Cross for me, let that death of thine sweeten the bitterness of mine.

When thou hadft overcome the sharpness of death, thou didst open the Kingdom of Heaven to all believers.

I believe that thou shalt come to be my

Tudge.

I pray thee therefore help thy fervant whom thou hast redeemed with thy most precious bloud.

Make me to be numbred with thy Saints

in glory everlasting.

Thou art the Resurrection and the life, he that believeth in thee, though he were dead, yet shall he live: Lord, I believe, help thou my unbel ef. the prins or pools

My flesh and my heart faileth, but God is the frength of my heart, and my portion

for ever

I desire to be dissolved, and to be with Christ, which is far better: Lord, I groan earnestly, desiring to be clothed upon with that House from Heaven.

I desire to put off this my tabernacle. be pleased to receive me into everlasting habitations. Jan w 5102 years red spring to the

Bring my foul out of Prison, that I may

give thanks unto thy name. Lord, I am here to wrestle, not only with flesh and bloud, but with principalities and powers, and spiritual wickedness. Q take

me from these tents of Kedar, into the heavenly Jerusalem, where Satan shall be utterly trodden under my feet.

I cannot here attend one minute to thy fervice without distraction, O take me up to stand before thy Throne, where I shall serve

thee day and night.

I am here in heaviness through many tribulations, O receive me into that place of rest, where all tears shall be wiped from my eyes, where there shall be no more death, nor forrow, nor crying, nor pain.

I am here in the state of banishment and absence from the Lord. O take me where I shall for ever behold thy face, and follow the

Lamb whitherfoever he goeth.

I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a Crown of righteousness.

sthour has herest upon the Chernbins, Sec.

Blessed Jesu, who hast loved me, and washed me from my fins in thine own bloud, receive my soul.

Into thy hands I commend my Spirit, for thou hast redeemed me, O Lord thou God of truth. Come Lord Jesu, come quickly.

first and the confect both on my own befall; and that of this Nation, that their roam years of calamity two have grouned advisor but he just two amilian returns of

PRAYERS

Slorie



# PRAYERS for their use, who Mourn in secret for the Publick CALAMITIES, Sec.

PS ALL WITH WONSTON

O God wherefore art thou absent from in so long weby is thy wrath so hos against the sheep of the passure? &c.

Pfal. 79.0 God, the Heathen are come into thine inheritance: thy holy temple have they defiled, and made Jerusalem an heap of stones, &co.

Psal.80. Hear, O thou shepherd of Isael: thou that leadest Joseph like a sheep: shew thy self also, thou that sittest upon the Cherubims,&c.

A Prayer to be used to these times of Ca-

Lord God, to whom vengeance belongeth, I defire humbly to confess before thee, both on my own behalf, and that of this Nation, that these many years of calamity we have groaned under, are but the just, (yea mild) returns of those

those many more years of our provocations against thee, and that thy present wrath is but the due panishment of thy abused mercy. Q Lord, thou halt formerly abounded to us in bleffings above all the people of the earth. Thy candle thined upon our heads, and we delighted our felves in thy great goodness; Peace was within our walls, and plenteoufnels within our Palaces; there was no decay, no leading into Captivity, and no complaining in our freets: but we turned this Grace into wantonnels, we abused our Peace to Security, our Plenty to Riot and Luxury, and made those good things which should have endeaved our hearts to thee, the occasion of eftranging them from thee. Nay, O Lord, thou gavefrus yet more precious mercies, thou were pleased thy self to pitch thy Tabernacle with us, to establish a pure and glorious Church among us, and give us thy word to be a lamp unto our feet, and a light timo our paths: But, O Lord, we have made no other use of that light, than to conduct us to the chambers of death; we have deale proudly, and not hearkned to thy Commandments, and by rebelling against the light; have purchased to our selves for much the heavier portion in the outer darkness. And now, O Lord, had the overflowings of thy vengeance been answerable to that of our fin, we had long fince been fwept away with a fwift destruction, and there had been none of

us alive at this day, to implore thy mercy. But thou art a gracious God, flow to anger. and hast proceeded with us with much patience and long-fuffering, thou haft fent thy Judgments to awaken us to repentance, and hast also allowed us space for it : But alas! we have perverted this mercy of thine beyond all the former, we return notto him that smiteth us neither do we feek the Lord; we are slidden back by a perpetual backfliding, no man repenteth him of his wickedness, or faith, What have I done? 'Tis true indeed we fear the rod, (we dread every fuffering, fo that we are ready to buy it off with the foulest fin) but we fear not him that hath appointed it, butbya wretched obstinacy harden our necks against thee, & refuse to return. And now, O GOD, what balm is there in Gilead that can cure us, who when thou wouldst healus, will not be healed? We know thou hast pronounced that there is no peace to the wicked, and how shall we then pray for peace, that still retain our wickedness? This, this, OLord, is our forest disease, O give us Medicines to healthis fickness heal our souls & then we know thou canft foon healour Land. Lord, thou haft long spoken by thy Word to our ears, by thy Judgments even to all our fenses; but unless thou speak by thy spiritto our hearts, all other calls will still be uneffectual. O fend out this voice, & that a mighty voice, such as may awake us out of this Lethargy: Thoughat didft call La-

zarm out of the grave, O be pleased to call us who are Dead, yea putrified in trespasses and fins, and make us to awake to right eousness. And though, O Lord, our frequent relistances even of those inward Calls, have justly provoked thee to give us up to the lufts of our own heart; yet, O thou boundless Ocean of mercy, who art good not only beyond what we can deserve, but what we can wish, do not withdraw the influence of thy grace, and take not thy holy Spirit from us. Thou wert found of those that sought thee not: O let that act of mercy be repeated to us who are so desperately, yet so insensibly Sick, that we cannot so much as look after the Physician; and by how much our case is the more dangerous, so much the more sovereign Remedies do thou apply. Lord help us, and confider not so much our unworthiness of thy aid, as our irremediable ruine, if we want it; fave Lord, or we perish eternally. To this end dispense to us in our temporal Interest what thou feest may best secure our spiritual; if a greater degree of outward misery will tend to the curing our inward. Lord, spare not thy Rod, but strike yet more sharply. Cast out this Devil, though with never fo much foaming and tearing. But if thou feeft that some Return of mercy may be most likely to melt us, O be pleased so far to condefcend to our wretchedness; as to afford us that, and, whether by thy sharper or thy gentler

gentler methods, bring us home to thy self. And then, O Lord, we know thy hand is not shortned, that it cannot save: when thou hast delivered us from our troubles. O shew us thy mercy, and grant us thy salvation, that being redeemed both in our bodies and spirits, we may glorific thee in both, in a chearful obedience, and praise the Name of our God, that hath dealt wonderfully with us through Jesus Christ our Lord.

## A Prayer for This Church.

bi20 thin small syviets Thou great God of Recompences, who turnelt a fruitful land into Barrennels for the wickedness of them that dwell therein; thou hast most justly executed that Faral Sentence on This Church, which having once been the perfection of Beauty, the joy of the whole earth, is now become a forn and derifion to all that are round about her. O Lord, what could have been done to thy Vineyard that thou haft not done in it? And fince it hath brought forth nothing but wild grapes, it is perfectly just with thee to take away the hedge thereof & let it be eaten up. But, O Lord, thoughour iniquities testifie against us, yet do thou it for thy Names fake; for our backflidings are many, we have finned against theo. O the hope of Ifraed the Saviour thereofin time of trouble, why shoulds thou

thou be as a stranger in the land, as a wayfaring man that turneth afide to tarry for a night? Why shouldest thou be as a man affonied? as a mighty man that cannot fave? Yet thou, O Lord, art in the midst of us and we are called by thy name, leave us not ; deprive us of what outward enjoyment thou pleasest, take from us the opportunities ofour luxury, and it may be a mercy; but O take not from us the means of our Reformation. for that is the most direful expression of thy wrath. Andthough we have hated the Light. because our deeds were evil, yet, O Lord, do not by withdrawing it condemn us to walk on stillin darkness, but let it continue to shine till it have guided our feet into the way of peace. O Lord, arise, stir up thy strength and come and help, and deliver not the Soul of thy Turtle Dove [ This disconsolate Church ] unto the multitude of the Enemy, but help her, O God, and that right early. But if, O Lord, our rebellions have so provoked thee, that the Ark must mander in the Wilderness till all this murmuring Generation be consumed, yet let not that perish with us, but bring it at last into a Ganaan, and let our more innocent Posterity fee that which in thy just judgment thou deniest tom. In the mean time let us not cease to bewail that desolation our fins have wrought to think upon the stones of Sion, and pity to see her in the dust nor ever be assamed or afraid to own her in her lowest & most persecuted

Condition, but esteem the Reproach of Christ greater riches than the Treasures of Egypt, and so approve our constancy to this our afflicted Mother, that her blessed Lord and head may own us with mercy when he shall come in the glory of thee his Father with the holy Angels. Grant this, merciful Lord, for the same Jesus Christ his sake.

### A Prayer for the peace of the Church.

ORD Jesus Christ, which of thine Almightiness madest all creatures both visible and invisible, which of thy Godly wisdom governest and settest all things in most goodly order, which of thine unspeakable goodness keepest, desendest and furtherest all things, which of thy deep mercy restorest the decayed, renewest the fallen, raisest the dead; vouchfafe, we pray thee, at last to cast down thy countenance upon thy wellbeloved Spouse the Church, but let it be that amiable and merciful countenance wherewith thou pacifiest all things in Heaven, in Earth, and what sever is above Heaven and under the Earth: vouchsafe to cast upon us those tender & pitiful eyes with which thou didst once behold Peter that great Shepherd of thy Church, and forthwith he remembred himself and repented; with which eyes thou once didft view the feattered Multitude, and wert moved with compassion, that for lack

of a good Shepherd they wandred as Sheep dispersed and strayed asunder. Thou seeft ( O good Shepherd) what fundry forts of Wolves have broken into thy sheep-coats; so that if it were possible the very perfect persons should be brought into error: Thou feeft with what Winds, with what Waves, with what Storms thy filly ship is tossed, thy ship wherein thy little flock is in peril to be drowned. And what is now left but that it utterly fink and we all perish? Of this tempest and storm we may thank our own wickedness and finful living, we discern it well and confess it; we discern thy Righteousnels, and we bewail our unrighteousnels: but we appeal to thymercy which furmountethall thy works; we have now fuffered much punishment, being scourged with so many Wars confumed with such Losses of goods, shaken with so many Flouds, and yet appears there no where any Haven or Port unto us: being thus tired and forlord among so strange evils, but still every day more grievous punishments & more feem to hang over our heads, we complain not of thy sharpness, most tender Saviour, but we discern here also thy mercy, for almuch as much grievouser plagues we have deserved. But O most merciful Jesus, we beseechthee that thou wilt not confider nor weigh what is due for our deservings, but rather what becometh thymercy, without which neither the Angels in Heaven can fland fure before thee, much

less we filly vessels of clay. Have mercy on us, O Redeemer, which art easie to be intreated, not that we be worthy of thy mercy, but give thou this glory unto thine own Name. Suffer not those which either have notknown thee, or do envy thy glory, continually to triumph over us, and fay, Where is their God, where is their Redeemer, where is their Saviour, where is their Bridegroom, that they thus boaft on? These opprobrious words redound unto thee, O Lord, while by our evils men weigh and efteem thy Goodness: they think we be forsaken, whom they see not amended. Once when thou flepft in the ship, and a Tempest suddenly arising threatned death to all in the ship, thou awokest at the out-cry of a few Disciples, and straightway at thineAlmighty word the Waters couched, the Winds fell, the Storm was fuddenly turned into a great calm; the dumb waters knew their Makers voice. Now in this far greater Tempest, wherein not a few mens bodies be in danger, but innumerable Souls, we befeech thee at the cry of thy holy Church which is in danger of drowning, that thouwilt awake. So many thousands of men do cry, Lord (ave us, we perish, the Tempest is past mans power; it is thy word that must do the deed, Lord Jesu, only faythou with a word of thymouth, Geafe, O Tempest, and forthwith shall the desired calm appear. Thou wouldst have spared so many thousands of most wicked men, if in the City

of Sodom had been found but ten good men. Now here be so many thousands of men which love the glory of thy Name, which figh for the beauty of thy house, and will thou notat these mens Prayers let go thine Anger, and remember thine accustomed and old mercies? Shalt thou not with thy heavenly policyturn our follyinto thyglory? Shalt thou not turnthewicked mensevils into thy Charches good? For thy mercy is wont then most of all to fuccour, when the thing is with us past Remedy, and neither the might nor wifdom of men can help it. Thou alone bringeft things that be never fo out of order into order again, which art the only author and maintainer of Peace. Thou framedit that old Confusionwhereinwithoutorder, without fashion confusedly lay the discordant seeds of things, and with a wonderful order the things of that nature fought together, thou didft allay and knit in a perpetual band. But howmuch greater Confusion is this, where is no Charity, no Fidelity, no bonds of Love, no reverence neither of Laws nor yet of Rulers, no agreement of Opinions, but as it were in a misordered Quire, every man fingeth a contrary note? Among the heavenly Planets is no differtion, the Elements keep their place, every one do the office whereunto they be appointed And wile thou fuffer thy Spoufe, for whose lake all things were made thus by continual differeds to perifh? Shale thou fuffer the wicked Spirits.

Kk2

which

which be authors and workers of discord, to bear fuch a fwing in thy Kingdom uncheck'd? Shalt thou fuffer the strong Captain of mischief, whom thou once overthrewest, again to invade thy Tents, and to spoil thy Souldiers? When thou wert here a man conversant among men, at thy Voice fled the Devils. Send forth we befeech thee, O Lord, thy Spirit, which may drive away out of the breafts of all them that profess thy Name, the wicked Spirits, masters of riot, of coverousnels, of vain glory, of carnal luft, of mischief and discord Greate in us, O our God and King, aclean heart; and renew thy holy Spirit in our breasts, pluck not from us thy holy Ghost. Render unto us the joy of thy faving health, and with thy principal Spirit, strengthenthy Spouse and the Herdmen thereof. By this Spirit thou reconcileds the earthly to the Heavenly: By this thou didft frame & reduce so many Tongues, so many Nations, so many fundry forts of men into one body of a Church, which body by the same Spirit is knit to thee their Head. This Spirit if thou wilt vouchfafe to renew in all mens hearts, then shall all these foreign miseries cease, or if they cease not, they shall turn to the profit and avail of them which love thee. Stay this Confusion, set in order this horrible Chaos (O Lord Jefus) let thy Spirit stretch out it self upon these waters of evil wavering Opinions. And because thy Spirit, which according to thy Prophets faying containeth all things, rible.

things, hath also the Science of speaking; make, that like as unto all them which be of thy House is one Light, one Baptism, one God, one Hope, one Spirit, fo they may also have one Voice, one Note, one Song, professing one Catholick truth. When thou didst mount up to Heaven triumphantly, thou threwest out from above thy precious things, thou gavest gifes among men, thou dealtest fundry rewards of thy Spirit. Renew again from above thy old bountifulness, give that thing to thy Church, now fainting and growing downward, that thou gavest unto her shooting up, at her first beginning Give unto Princes and Rulers the grace fo to stand in awe of thee, that they may fo guide the common-weal, as they should shortly render account unto thee that art the King of Kings. Give wildom to be always affiftant unto them, that what foever is best to be done, they may espie it in their minds, and pursue the same in their doings. Give to the Bishops the gift of prophecy, that they may declare & interpret holy Scripture, not of their own brain, but of thine inspiring. Give them the threefold Charity which thou once demandedst of Peter, what time thou didft betake unto him thecharge of thy sheep. Give to the Priest the love of Soberness and of Chastity. Give to thy people a good will to follow thy Commandments, and a readiness to obeyluch persons as thou hast appointed over them. So shall it come to pass, if Kk3 through

through thy gift thy Princes shall command that thou requireft, if thy Pastors and Herdmen shall teach the same, and thypeople obey them both, that the old dignity and tranquillity of the Church shall return again with a goodly order unto the glory of thy Name. Thou spareds the Ninewites appointed to be destroyed as soon as they converted to repentance, and wilt thou despise thy House falling down at thy feet, which instead of Sackcloth hath lighs, & instead of ashes tears? Thou promilest forgiveness to such as turn unto thee, but this felf thing is thy Gift, a man to turn with his whole heart unto thee, to the intent all our goodness should redound unto thyglory. Thou are the Maker repair the work that thou hast fashioned. Thou are the Redeemer, fave that thou haft bought. Thou art the Saviour, fuffer not them to perish which do hang on thee. Thou art the Lord and owner, challenge thy possession. Thou art the Head, help thy members. Thou art the King, give us a reverence of thy Laws. Thou art the Prince of Peace breath upon us brotherlylove. Thou art the God, have pity on thy humble befeechers, be thou according to Pauls faying, all things in all men, to the intent the whole quire of thy Church with agreeing minds and confonant voices for mercy obtained at thy hands, may give thanks unto the Father, Son and Holy Ghost; which after the most perfect example of concord be distinguished

in property of Persons and one in nature: to whom be praise and glory Eternally. Amen.

# A Prayer for the Kings Majesty, out of the Liber Regalis.

D To the unspeakable Author of the world, I Creatoz of men, Governoz of Empires, and establisher of all ik ingroms, who out of the loins of our father Abraham diost chuse a king that became the Saviour of all kings and Pations of the earth, Blefs, we befeech the, thy faithful Servant, and our dread Soberaign Lozd, It ing Charles, with the richest blestings of the Grace. Chablish him in the Throne of his kingdom by thy mightyaid and protection : Wifit him as thou violt visit Moses in the Buth, Joshua in the Battle, Gideon in the field, and Samuel in the Temple. Let the Dew of thine abundant mercies fall upon his head, and give him the bleffing of David and Solomon. We unto him an Pelmet of Salvation against the face of his enes mies, and a ftrong Tower of befence in the time of advertity. Let his Keign be prosperous and his days many. Let peace, and love, and holiness, let justice, and truth, and all Thristian vertues flourish in his time. Let his people serve him with bonour and obedience: and let him fo buly ferbe the here on earth, that he may hereafter everlastingly reign with the in Beaven, through Iefus Chaift our Logo, Amen.

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